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A Tribute
To
Bishop McCormick

With sincere sentiments of high esteem and deep appreciation, the editors of THE CATHOLIC EDUCATIONAL REVIEW congratulate His Excellency Most Rev. Patrick J. McCormick, rector of the Catholic University of America, upon his elevation to the episcopate. Since Bishop McCormick is by profession an educator and was once editor-in-chief of the REVIEW, Our Holy Father in honoring him honors us and Catholic educators the country over. For the privilege of participating in the joy which his new dignity brings our former colleague and present superioir adviser, we are truly grateful. For nearly half a century, Bishop McCormick has been at the forefront of the expanding movement in Catholic education, and through his prudent leadership educational opportunities have been improved for Catholic youth at all levels. In particular, his inspiration and guidance have been strong factors in enriching the service which the Catholic University of America provides for schools throughout the nation. God grant him many blessings and many more years of educational service in his new role as a successor of the Apostles, Christ's original teaching group!

THE EDITORS

THE CATHOLIC EDUCATIONAL DILEMMA

REV. J. L. MADDEX, S.J.*

"The most characteristic feature of the modern educational world," once observed Robert Hutchins, "is bewilderment. We don't know where we're going or why, and we have almost given up the attempt to find out." As sweeping an indictment as the statement is, it paints not without poignancy the confused picture of an educational philosophy that has drifted further and further from the parent stream of classical Christian culture.

Catholic higher education, while in principle committed to navigating an unchanging course down that stream, frequently finds itself today in the grip of currents and tides that tend in distressingly foreign directions. We who have some share in Catholic college and graduate education are faced with a gigantic dilemma: either we are at the painful cost of loss in accreditation and enrollment to steer a different course to our secular colleagues, refusing to submit to standards and procedures dictated by goals we cannot accept, or we are to sail reluctantly into foreign waters in quest of acceptance and the opportunity to grow, but at the uneasy peril of adopting methods directive to goals we speculatively renounce.

Of course the besetting temptation of critics of any sort is undoubtedly to oversimplify. And unhappily, observers of educational policy are no exception. Too often we are feverishly anxious to half the Gordian knot of educational complication with the double-edged wooden sword of formula and generalization. It is not without reason that administrators have grown accustomed to regard with narrow-eyed suspicion theorists who are forever putting things in a nutshell.

But if oversimplification is one thing, simplicity is quite another, and there is one matter in which we cannot afford to be anything but simple and straightforward. In our endless dis-

*Rev. J. L. Maddux, S.J., Ph.D., is an instructor in the Department of Philosophy at the University of Santa Clara.

cussion of means and methods there is always the hazard of losing practical sight of the goal. I say *practical* sight. None of us in our more speculative moods is going to question for a moment our general and ultimate aim. We want to people heaven, and there is an end of it. But as noble as the utterance is, it comes to mean a great many different things when translated into particular measures.

We are not above playing the role of experimenters in a drama that calls for theorists. We sometimes pigeonhole away our purposes to play at invention. We philosophize with gusto at our annual national educational meetings, but we slip into the educational laboratory too often during the rest of the year. It is an exhilarating game, but its rewards like any purely experimental science are uncertain. And the danger to Catholic higher education lies not in a speculative denial of fundamental principles, but in a tendency so to separate our consideration of remote purposes and proximate methods that we end by selecting methods by some standard of desirability other than a reasoned and clearly understood relevancy with our goals.

Much of this is explained, of course, by the archipelagic character of Catholic higher education in America. We find ourselves a small island in a vast sea of secular education. Like all islanders we fall roughly into two groups: those who yearn to set out adventurously to sea, and those who clamor for strong shore defenses. We have our isolationists; we have our wanderers. Quite understandably we have had and will doubtless continue to have extremists at both poles. But one rather suspects that our difficulties lie not so much in the direction of extremes, as perennially present as they may be, but more in our unconscious and almost osmotic assimilation of ideas from non-traditional and frequently non-Christian sources. The character of life on an island is inescapably conditioned by the stark fact of the sea.

The blunt truth is that it would be altogether naive to suppose that we have not been heavily influenced by that which surrounds us. That the influence is frequently healthy, let no one deny. But that it can also be very much in the other direction is equally certain. And it is not, I think, so much the old and easily soluble question of whether or not an isolationist at-

titude is profitable, but a much more subtle dilemma that should torment us.

It is the end that gives intelligibility to the means. Educational methods are valuable only to the degree that they conduce to the acquisition of educational goals. It is not the method in itself that matters, but that towards which the method points. And what one cannot escape feeling is: has our standard of desirability of methods consistently been their directness toward our goals?

Frankly, I think not. Has it not rather been a question of *speculative* adherence to fundamental aims, but *practical*, although unwitting, disregard of them? Has not our standard of desirability too often been an understandable but devastating desire to keep up with the educational Joneses? We have felt that there was no other course open if we wished to keep students on our campuses and accrediting agencies at our door.

I am well aware that on the surface all this smacks suspiciously ivory-towerish. Suffice it to insist that we are making no appeal for isolationism. That is as unrealistic a solution as its opposite, imprudent compromise. But the point is that we must savor carefully the distinctions consequent upon a comparative evaluation of traditional Western goals and the goals of contemporary secular education. They adopt means to fit their aims. But their aims have become increasingly alien to ours. How then are our aims to be secured with their means? That is the inescapable question.

Consider for a moment the chaotic changes that have stormed their way through the past century of American secular higher education. The flame of classical religious training has but for a few significant exceptions burned low and sputtered out. There has been little weeping at its departure. Modern curriculum builders have progressively removed from their blueprints the disciplines that once formed the nucleus of Western thought. Theology has not only been buried, on its tombstone is carved the one-word epitaph "unconstitutional." Philosophy has merely languished on, torn from within by wildly contradictory systems and lashed at from without by removal from its executive and integrative prominence to an eccentric and obscure curricular corner.

History and literature have only superficially fared better. For with the waning of philosophy and theology they have lost their framework of relevance and now stand dumbly pointing to themselves rather than directing their gaze to a richer and more remote pattern. They are departmentalized, cut off from the wholeness of the vision that gives them significance.

Greece and Rome, of course, are all but in their tombs too, despite the unassailable fact that they are the fountainhead of all Western development. They have long since been blandly sacrificed at the altar of mechanistic pragmatism. They do not put dollars in your pocket. They are not "useful."

Clearly, modern secular education has become increasingly careerist in character. What was once liberal education in all the rich connotative content of the word is now largely occupational training. And analysis reveals that this evolutionary development is directly traceable to shifts in basic educational philosophy. All thinking educators, from the most unbending traditionalist to the most *avant garde* progressive, implicitly agree that all educational blueprinting must begin with the answer to two questions: what is the nature of the educand, man? and what is the nature of life for which you are training him? Failure or even vagueness in answering these questions obviously makes any further discussion of policy futile. It is clearly no good talking about how a house ought to be built until one knows what steel and concrete are, and what function it is that a house is supposed to have.

To even the superficial historian the contrast of the traditional educational approach in the Western world with contemporary secular theory ought to be overwhelmingly evident. And with theology dead and philosophy dying it is hardly suprising that the answers to the questions, what is man? and what is life? have changed. What is worse, in some quarters the questions are no longer even posed. Walter Lippman in a penetrating analysis of the whole question suggests that modern educators have rejected the religious and classical heritage, "first, because to master it requires more effort than we are willing to compel ourselves to make, and, second, because it creates issues that are too deep and too contentious to be faced with equanimity."

The solution has been in great part to ignore the difficulty

and concentrate educational forces on career training. The wisdom disciplines have been replaced with the specialized, the accidental, the elective. The assumption has somehow been that it is more important to know how to make a living than how to live a life. And we find ourselves in the curious position of a society that insists that everyone must be educated for democracy, without teaching the very disciplines that made democracy possible.

Now all this we Catholic educators know and in our speculative moods heartily condemn. But that is not the point. The question is: is our educational practice the direct and undeviating result of our educational theory? We are an island in a sea. Are we in practice reclaiming tidelands, or are we slowly surrendering our shorelines? Is non-traditional education becoming more like ours, or is ours becoming more like it?

Let us be frank. Much of our practical curriculum building, much of our departmental organization, much of our administrative practice has undeniably been geared to fit secular standards. We have become increasingly occupational, increasingly careerist. Our Catholic business, science, and engineering colleges have had to become more and more like secular business, science, and engineering colleges, simply because we needed students and secular accreditation.

The transition has been at the cost of sacrificing more and more of our traditional intellectual disciplines. For as secular schooling has become increasingly pragmatic, purely occupational courses have loomed larger in their curricula. Consequently if we are to give our students the same amount of occupational training in the same amount of time as our secular colleagues do, curriculum cutting in the direction of non-occupational courses is absolutely necessary. It is simply a question of trying to *compete* in an educational world that admittedly seeks goals foreign to ours.

We have taught the wisdom disciplines, yes. But their position has been threatened, their impact less effectively felt. We have been careful to insist speculatively that though occupational training has a legitimate role in higher education, it must not be considered the only or even the principal part of the process. What matters, we still like to *say*, is that we produce

men who are for their age level intellectually mature and fully human, men sensitive to traditional Western human values, men who so understand the universe and themselves that they give unmistakable promise to becoming increasingly valuable citizens in the twin economies of nature and grace.

Yes, so still goes our theory. But what about our practice? Numerically and financially inferior to secular universities, by and large we have accepted secular standards and curricular requirements in our occupational courses. And we have defended our policies by complaining that moderate compromise with secular standards is the only possible way we can hold students, the only possible way we can achieve recognition and accreditation. We have had to face a *de facto* situation. We have tried to be practical.

Perhaps we have been practical. Perhaps, indeed, we have. But all I am suggesting is that in the gloom of a distressing dilemma it is sometimes possible to confuse what is practical with what is pragmatic. And I submit that the only satisfactory guarantee against the confusion is the continual practice of measuring the validity of our procedure against the certitude of our goals. The end gives intelligibility to the means; the purpose gives meaning to the methods.

Let there be no mistake. What we are suggesting here is no return to the isolationist or ivory-tower attitude. Nor are we implying that traditional education is not plagued by its share of defects. It is not at all that we ought bravely to "return to the Middle Ages," whatever that naively romantic utterance might mean. What matters is that traditional education is essentially sound, essentially realistic. It has the right answers to the questions, what is man? and what is life? And it assumes that if Western ideals, born in Athens and Rome, supernaturalized and completed by Christianity, and cultivated and developed by medieval thought, are to continue to grow and blossom, they can only do so by being woven into the texture of the lives of the men who currently compose Western society.

We are far from denying that secular practice and methods can be profitably integrated with our Catholic goals. All we are concerned with is that they actually *be* integrated, that they

be real means genuinely directive to valuable goals, not means directive to inadmissible goals.

Put quite bluntly, the issue is this: if secular educational philosophy, already largely careerist and pragmatic, should become even more so, what are we Catholic educators to do? Are we to continue to play the role of follower at the cost of even greater retrenchment in our traditional intellectual disciplines? Or are we to draw a line at a point beyond which we will not go? And what if the possibility of secular recognition and accreditation should lie beyond that point? What then? Indeed, what then?

Clearly, our torment over secular accreditation and recognition must be tempered with the mature and utterly realistic appreciation of our purposes in education. We want to build men with a career, yes. We want to build the professional man, the engineer, the lawyer, the business administrator, the doctor, the scientist, the teacher, the specialist; all of these, yes. But building a Christian human being and making a man professionally skillful are not always synonymous operations today.

Catholic education must make them synonymous, be the cost what it may.

• • •

PROVIDENCE COLLEGE AWARDS 74 NUNS CERTIFICATES IN THEOLOGY

Seventy-four nuns from various sections of the United States completed the prescribed three-year summer course in Theology for Religious Women at Providence College and were awarded certificates at the annual Summer Session Commencement in August. The nuns, who are teachers in Catholic elementary and secondary schools and colleges, represented 22 religious communities. All held bachelor's degrees before admission to the course, which embraced three summer sessions of seven weeks each. The core of the subject matter studied was the *Summa Theologica*.

AN ANALYSIS OF THE CONTENTS OF CHILDREN'S INVENTIVE COMPOSITIONS*

SISTER M. FRANCIS ASSISI, C.S.A., M.A.

I. INTRODUCTION

Nearly half a century has passed since American educators initiated formal investigation concerning the problem of evaluating children's written composition.¹ In 1923, Earl Huddleson² with his famous "A B C" and "91" studies confirmed the strong suspicion of educators that composition evaluation was unequivocally a problem. A method of objective evaluation was definitely necessary. Scales were the vogue in the twenties, and by 1927 at least seventeen scales purporting to measure composition objectively were available. At least a dozen of these were designed to measure that vague intangibility, "general merit."

However, at the close of the twenties a few critics were intimating that the scales, although they might be measuring something, were not measuring composition. Gainsburg³ was not hesitant in declaring that the scales ignored the evaluation of content. And, content is, of course, an important feature in composition. Lyman, in his famous *Summary* pointed out:

National English Committees insist that in composition *content* is of first importance; *organization* of ideas second; and *form* (matters of careful scrutiny) third.

*Abstract of doctor's dissertation done in the Department of Education at the Catholic University of America, June 1950. Complete manuscript is on deposit at the Mullen Library, Catholic University of America, Washington 17, D.C.

¹ Stephen Sheldon Colvin, "Invention versus Form in English Composition: an Inductive Study," *Pedagogical Seminary*, IX (December, 1902), 939-421.

² Earl Huddleson, *English Composition: Its Aims, Methods, and Measurement*, 17-40. Twenty-second Yearbook of the National Society for the Study of Education. Bloomington, Illinois: Public School Publishing Company, 1923.

³ Joseph Gainsburg, "Fundamental Issues in Evaluating Composition," *Pedagogical Seminary*, XXXI (March, 1934), 55-77.

Yet research has been confined almost exclusively to form.⁴

Fifteen years later, Leonard and Arnell⁵ reviewing composition research since Lyman's *Summary* reported a general lack of progress in composition research. The triennial reviews⁶ appearing since then indicate that the problem of composition evaluation, except in its mechanical aspects, has received but scant recognition in educational research.

The present study was undertaken with the firm conviction that an analysis of composition content should reasonably be the first step in the evaluation of a composition. But, in what manner precisely might content be objectively analysed? Manifestly, an exploratory approach was indicated. The first task, very obvious, yet very important, was to make a decision on the nature of content. Comparing but three authorities in the field, it appears that the concept of content is somewhat chameleonic. Van Wagenen, for example, implies that content includes:

Sufficient explanation of the situation
Naturalness and appropriateness of dialogue (if used)
Clear progress of the narrative to a definite conclusion
Use of suspense or surprise
Descriptive touches
Adequacy and variety of diction⁷

Turner⁸ wants valuable and pertinent facts, appropriate and adequate illustrations, reliable sources, and sincere personal re-

⁴ Rollo L. Lyman, *Summary of Investigations Relating to Grammar, Language, and Composition*, 197. Chicago: University of Chicago Supplementary Educational Monographs, No. 36, 1929.

⁵ J. Paul Leonard and Rebecca Arnell, "English Language, Composition, and Literature," *Review of Educational Research*, X (April, 1940), 124.

⁶ Dora V. Smith, "Composition, Public Speaking, Vocabulary, Grammar, Spelling, and Handwriting," *Review of Educational Research*, XIII (April, 1943), 162-190.

Franklin H. Knowler, "Communication Skills," *Review of Educational Research*, XVI (April, 1946), 116-132.

⁷ Mark J. Van Wagenen, "The Minnesota English Composition Scales: Their Derivation and Validity," *Educational Administration and Supervision*, VII (December, 1921), 484.

⁸ Lucile Turner, "Theories and Practices in Evaluation and Correction of Oral and Written Composition," *Peabody Journal of Education*, XIX (March, 1942), 266-272.

flections. Gainsburg⁹ suggests that the content is the artistic and creative element, including such qualities as convincingness, the type of topic or point of view, intensity, and use of appropriate details.

In the present study content is defined simply as the substance, the invention, the idea treated in the composition. It is that which is told as distinguished from the manner in which it is told. It should be clear, therefore, that in this study mechanics of expression are not considered in the evaluation of the composition and manner of expression, except to that degree in which it appears to effect that which is told.

The determination to investigate content necessitated the use of inventive compositions because, obviously, the type in which the content is dictated offers little potentiality for diversity. By inventive compositions are meant, of course, narrations fabricated by the writer as distinguished from biographical, expository, or descriptive compositions.

II. THE EXPLORATORY STUDY

Of approximately 500 compositions collected from several schools in New York City and New London, Wisconsin, 120 seventh grade compositions were selected for the exploratory study. A uniform assignment had been given to these seventh graders consisting of a paragraph introducing Jiggs who is having his first camping-out experience. He is alone before his campfire. A bright moon rides overhead. Glancing at his watch, Jiggs notes that it is nearly midnight. He considers the feasibility of retiring. At this point the children were asked to complete the story, inventing possible experiences for Jiggs.

An amazing variety of roles ranging from a noble prince incognito to a mean horse thief was devised for Jiggs. Classification of content, except in a vague way, seemed a hopeless task. Finally, to eliminate the disturbing influence produced by methods of expression, mechanics, and even handwriting, the investigator wrote a precis of the content of each composition.

⁹ Gainsburg, *op. cit.*, 69.

Terms descriptive of the quality of the content were then sought. These one hundred twenty compositions were finally recognized as being reasonably and adequately described under the following headings:

- Type A. *Ingenious*: An interesting problem is recognized or invented and convincingly solved by the ingenious invention of original and reasonable relations among incidents and characters.
- Type B. *Common*: A problem is recognized and acceptably solved by a simple and prosaic explanation.
- Type C. *Sensationalistic*: A problem is recognized only as sinister and the solution, while not impossible, is attained by improbable and melodramatic methods.
- Type D. *Fantastic*: The problem is unreal and ill-defined and the solution, invariably untenable, is achieved by the invention of unreal and incredible incidents, unconvincingly related.
- Type E. *Aimless*: No problem is recognized and, consequently, no solution is offered. The composition usually consists of a series of irrelevant remarks.

While these classifications furnished an adequate description of the content in general, there remained certain characteristics, apparently related to, if not identified with, content which seemed worthy of investigation in order to discover to what degree they might be related to the five content types. The characteristics selected for further study are described below.

Inclusion of irrelevant matter. For example, in the introductory paragraph the phrase, "Jiggs glanced at his watch," is sufficient inducement for some children to draw forth a detailed account of the manner in which he obtained possession of it; and, in extreme cases, a character sketch of the donor might even appear. Or, again, the whole story might consist of a labored recital of the precise manner in which Jiggs prepared for bed. Interestingly enough, in the second last sentence of such a recital, Jiggs might vanquish a wolf or a bear with the

same emphasis with which he brushed his teeth in the preceding sentence. In less exaggerated cases, this characteristic appeared in the use of unnecessary and uninteresting detail or boring repetition.

Untenable causal relations. A wholly inadequate or ridiculous cause was attributed for a given effect. Illustrative are the following: "Jiggs took her home to her Dad for she had to lead the way." "Jiggs felt awful scared so he went to sleep." "He started a fire because he had his flashlight in his pocket."

Uncarranted assumptions. Characters or situations were introduced without due preparation. For example, the reader is led to believe in the introduction that Jiggs is alone; but as a bear advances on the scene, Jiggs summons an unintroduced brother or his pal from the tent to shoot the bear.

Unstable point of view. The stories begin in the third person, then suddenly shift to first. In some cases the shift from third to first person and *vice versa* occurred after every few sentences.

Unrealistic treatment of time, reactions, and situations. An entire police force, complete with ambulance and patrol wagon might be summoned and assembled in the midst of the wilderness at a moment's notice. A tree walking about in the forest causes only momentary astonishment.

The use of figures of speech, relevant description, dialogue, and humor were likewise included in this analysis of content to discover what relation, if any, they might bear to the types of content isolated.

The results of the exploratory study were tantalizing. Further investigation seemed almost imperative. A content analysis sheet was devised in order to insure systematic recording. A trial form was submitted to seven capable judges for use and evaluation. Analysing the results obtained from the judges' use of this trial form, it was found that a relatively high degree of agreement could be attained regarding the type of inventive-

ness employed. The writer's judgment, arrived at independent of and prior to that of the judges, in each case agreed with their modal judgment. This evidence, together with the fact that each of the items on the analysis sheet would be described and illustrated in the study, made safe the assumption that valid results could be obtained through the use of the analysis sheet.

III. THE MAJOR STUDY

OBJECTIVES

(1) To classify at least 1500 compositions on the basis of content, isolating other types than those already discovered, if necessary. (2) To determine the particular cluster of characteristics associated with each type, if any. (3) To ascertain to what extent production of composition content might be influenced by intelligence, sex, or type of assignment. (4) To select for illustrative purposes representative compositions of each type.

POPULATION STUDIED

Twenty-two parochial schools in the Archdiocese of Milwaukee contributed compositions. Of these 1506 compositions representing the work of 502 children in the seventh and eighth grades were selected for analysis. Tables 1 and 2 indicate the distribution of the population according to grade, sex, and intelligence.

TABLE 1
GRADE AND SEX DISTRIBUTION
OF POPULATION STUDIED

Sex	Grade 7	Grade 8	Total
Boys	122	118	240
Girls	128	134	262
Total	250	252	502

TABLE 2
DISTRIBUTION OF INTELLIGENCE QUOTIENTS
AMONG POPULATION STUDIED

	Grade 7		Grade 8	
	Mean I.Q.*	S.D.	Mean I.Q.*	S.D.
Boys	106.2	12.5	107.9	14.7
Girls	107.6	14.1	106.3	12.0
Total	106.8	13.2	107.1	12.5

*The I.Q.'s reported were obtained from the following tests:

- 12 schools—*National Intelligence Test*, Scale A, Form 1
- 3 schools—*Detroit Alpha*, Forms T and S
- 2 schools—*Kuhlman Anderson*, Fifth edition
- 2 schools—*California Test of Mental Maturity*, 1946
- 1 school—*New California Short Form Test of Mental Maturity*

FIGURE 1
COMPOSITION CONTENT ANALYSIS SHEET

NAME _____		Composition No. _____	
SCHOOL _____		GRADE _____	
CITY _____		C. A. _____	
		I. Q. _____	
SEX: Boy Girl			

Composition No. 1	Composition No. 2	Composition No. 3
Precis:	Precis:	Precis:

Type of Invention

<p>A. Ingenious</p> <p>B. Common</p> <p>C. Sensationalistic</p> <p>D. Fantastic</p> <p>E. Aimless</p> <p>X. Non-Inventive</p>	<p>Composition No. 1 — A B C D E X</p> <p>Composition No. 2 — A B C D E X</p> <p>Composition No. 3 — A B C D E X</p>
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Characteristics:	Comp. No. 1	Comp. No. 2	Comp. No. 3
Irrelevant Matter			
Untenable Causal Relations			
Unwarranted Assumptions			
Unstable Viewpoint			
Unrealistic in Time			
Unrealistic in Situations			
Unrealistic in Reactions			
Use of Figures			
Descriptions			
Humor			
Dialogue			

THE COMPOSITION ASSIGNMENTS

The three following assignments were provided for the schools participating in the study. The three assignments were distributed over a period of from six to twelve days, at least two days intervening between each two assignments. The compositions were written under the supervision of the teacher. At least an hour's time was allowed for the writing of each composition, and provision was made for those who required a longer period. No restriction was placed on the length of the compositions.

Assignment No. 1

Bill swung around Malden Avenue on his bike. Just two more papers to deliver! His nose and ears tingled with cold. Having delivered his remaining two papers, he turned down Saint Charles Street and pedaled through the lovely but neglected grounds of the old Peacock Estate. The sagging old house stood empty and forlorn, its shattered windows yawning glareily at the world.

As Bill rode down the wide walk circling around the house and leading into his own backyard, he was surprised to see a strange boy about twelve years old beating with both fists on the front door of the mansion.

"Hello," called Bill. "Nobody lives there. You must have the wrong house. Can I help you?"

The strange boy turned and grinned at Bill. "Thanks," he said, "but" At that moment. . . .

Now you make the story.

Assignment No. 2

"This is Station W B K. The time is eight o'clock. We now bring you the Pop-Corn Ball Program. . . ." Mary snapped off the radio.

"Ah, jeepers, Sis. I wanted to hear this," complained Tim who was sprawled on the rug before the fireplace.

"Sorry," said Mary as she snapped the radio on again. "I wonder what's keeping Dad?" The gay music of the Pop-Corn Ball Orchestra drifted into the room.

"Probably one of those stuffy business meetings," guessed Tim.

"Can't be," answered Mary. "He promised to call if he couldn't be here by six tonight." At that moment the door bell rang. A strange man stood on the door step.

"Does Paul Russel live here?" he asked as Mary opened the door.

"He's my father," answered Mary.

The man smiled. "I'm"
Take the story from here and finish it.

Assignment No. 3

Today you may choose your own topic. In the two assignments you have completed in this series, you were given an introduction to a story and asked to complete it. Today you may make your own characters and setting. Your writing should be a story, however. Compositions telling how to make a cake or mend a bicycle will not count. You may tell about something funny or embarrassing that has happened to you or to your friends. Possibly, you can take some rather ordinary experience of your own and by inventing new characters and a new setting make it into a really interesting story. For example, recall all the ordinary things you did when you got up this morning. Let's say you had to get up to serve early Mass or sing in the choir. It's quite dark when you leave the house. There are any number of interesting things that might happen on your way to church or school. Probably nothing has or ever will happen, but you might have a bit of fun inventing something that might happen and make a good story about it.

Or, if you don't like getting yourself into a story, try to recall a person you met on your way to school this morning or afternoon, or some peculiar character. You might take a Biblical or historical character and invent a story about him or her.

Don't chew your pencil too long. Inventing stories is fun. Try it.

STATISTICS OF INCIDENCE

The following tabulations indicate the incidence of the content types in the total population, in response to the three as-

signments, between boys and girls, and among the various levels of intelligence. The five classifications isolated in the exploratory study were adequately descriptive of the compositions of the major study. The third or "free" assignment, however, resulted in a number of non-inventive compositions, most of which were simple expository. The types of composition content described in the study were distributed as reported in Table 3. More than one half of all the compositions were commonplace prosaic stories, which are here designated as Type B, or Common. Nearly a third of all the compositions were classified under one of the undesirable types: Sensationalistic, Fantastic, or Aimless. The most acceptable type of content, here described as Ingenious, could be applied to only one seventeenth of all the compositions.

TABLE 3
DISTRIBUTION OF TYPES OF COMPOSITION CONTENT

Type of Content	No. of Comps.	Percentage of Total
A. Ingenious	96	6%
B. Common	849	56%
C. Sensationalistic	199	13%
D. Fantastic	47	3%
E. Aimless	195	13%
X. Non-inventive	120	8%
	1506	App. 100%

TYPE OF ASSIGNMENT

Table 4 shows the distribution of types of content in the three assignments. The third assignment which allowed a free choice of topic induced the greatest number of Ingenious responses as well as the occasion for Non-inventive responses. The second assignment, the introductory paragraph of Mary, Tim, and the stranger, resulted in a majority of Common responses. The introductory paragraph of the first assignment stimulated more Sensationalistic responses than either Assignment 1 or 2.

TABLE 4
DISTRIBUTION OF TYPES OF CONTENT IN THREE ASSIGNMENTS

Types of Content	Percentage of Distribution in Assignments		
	No. 1	No. 2	No. 3
A. Ingenious	6%	2%	11%
B. Common	49%	73%	48%
C. Sensationalistic	24%	11%	6%
D. Fantastic	6%	2%	2%
E. Aimless	15%	12%	11%
X. Non-inventive	0%	0%	22%

BOYS AND GIRLS

Comparing the content types produced by boys and girls as shown in Table 5, it appears that honors belong to the girls who produced approximately two-thirds of the Ingenious compositions.

TABLE 5
COMPARISON OF DISTRIBUTION OF TYPES OF CONTENT
BETWEEN BOYS AND GIRLS

Types of Content	Boys	Girls
A. Ingenious	35%	65%
B. Common	48%	52%
C. Sensationalistic	55%	45%
D. Fantastic	45%	55%
E. Aimless	46%	54%
X. Non-inventive	52%	48%

INTELLIGENCE

Perhaps the most interesting fact observable from the analysis of statistics of incidence is the distribution of the types of content at various intelligence levels. A striking similarity of distribution at each level is apparent in Table 6. This might suggest that intelligence, as presently measured, has little relation to the type of content produced. The percentage of Aimless compositions, for instance, produced by the 120-129 I.Q. group is identical with that of the 80-89 I.Q. group of this study. In the production of Ingenious compositions there is only a slight

difference in favor of the higher group, the highest percentage of Ingenious compositions having been produced by the 110-119 I.Q. group. A higher percentage of compositions of the Common type were produced by the two highest I.Q. groups than by any other groups.

Since it may be assumed that the creative imagination is an important factor in the production of ingenious inventive compositions, it might be quite possible to excuse children of relatively high intellectual ability from producing Ingenious compositions on the basis of a lack of specific ability in story invention. But the production of Aimless compositions by children scoring above 120 in intelligence tests is somewhat mysterious, in that Aimless compositions are characterized by a woeful lack of a sense of relationships, a power evidently fundamental to cognitive ability.

TABLE 6
DISTRIBUTION OF TYPES OF CONTENT AT VARIOUS
INTELLIGENCE LEVELS

I. Q. Levels	130	129-120	119-110	109-100	99-90	89-80	79-70
No. of Compositions at each level	63	174	339	441	330	135	24
A. Ingenious	8%	5%	10%	7%	4%	4%	4%
B. Common	62%	67%	53%	56%	56%	56%	49%
C. Sensationalistic	18%	9%	15%	14%	13%	14%	13%
D. Fantastic	0	2%	2%	4%	4%	4%	3%
E. Aimless	12%	13%	13%	13%	14%	13%	17%
X. Non-inventive	0	4%	7%	9%	9%	9%	14%
	100%	100%	100%	100%	100%	100%	100%

RELATION OF SPECIAL CHARACTERISTICS

The exploratory study suggested a group of characteristics which might be associated with content. The relation of these characteristics with the types of content is presented in Table 7. Several facts may be deduced from this table: (1) Undesirable characteristics (items 1-7) occur most frequently in the Sensationalistic, Fantastic, and Aimless compositions. (2) Figures, descriptions, and humor appear most often in Ingenious com-

positions. (3) Dialogue is commonly employed in all types. (4) Unrealistic treatment of situations and character reactions is common to all Fantastic compositions. (5) Irrelevancy characterizes all Aimless compositions. (6) Irrelevancy is the most common of all the characteristics, excluding dialogue. (7) The relatively frequent use of figures and relevant description by producers of Fantastic compositions is provocative. The production of Fantastic content apparently depends on the creative imagination, even though it is obviously disordered, or un-governed by reason. Might the use of figures and description be an ability rather closely associated with the creative imagination since it appears with relative frequency in composition types employing creative imagination, and infrequently in the types not employing creative imagination?

TABLE 7
INCIDENCE OF CERTAIN CHARACTERISTICS WITHIN
THE TYPES OF CONTENT

Content Types	Type A Ingen- ious	Type B Common	Type C Sensa- tional	Type D Fantas- tic	Type E Aimless	Total
No. in each type	96	849	199	47	195	1486*
1. Irrelevant Matter	3%	12%	17%	17%	100%	23%
2. Untenable Relations	1%	2%	10%	9%	3%	3%
3. Unwarranted Assumptions	4%	6%	17%	15%	10%	7%
4. Unstable Viewpoint	0	2%	6%	9%	4%	3%
5. Unrealistic in Time	1%	2%	4%	13%	1%	1%
6. Unrealistic in Situations	1%	5%	24%	100%	7%	9%
7. Unrealistic in Reactions	0	5%	24%	100%	2%	9%
8. Use of Figures	13%	1%	4%	9%	0	1%
9. Use of Description	21%	3%	5%	9%	0	4%
10. Humor	23%	3%	0	0	0	3%
11. Dialogue	96%	94%	93%	85%	51%	87%

*The non-inventive compositions are not included in this tabulation.

The percentages quoted for items 2-7 under Type E, Aimless, are questionable. The characteristic, as such, was clearly recognized in the quoted percentage of the compositions; but the general lack of definite relationship among ideas made it difficult in many cases to decide the exact nature of the errors.

IV. SUMMARY AND CONCLUSION

This study has offered one approach to the problem of content analysis and evaluation. It has isolated five specific types of content, describing and illustrating each. It has presented tabulations indicating to what extent the production of various composition types are apparently influenced by intelligence, sex, and type of assignment. A number of characteristics associated with content were analyzed and their incidence in relation to the various types of content tabulated.

Recognition of the importance of content and of the need for a method of its analysis will insure success in the evaluation and direction of written composition.

NOTRE DAME CONFERS FIRST M.A. DEGREE IN THEOLOGY

The University of Notre Dame Graduate School awarded its first master's degree in the Study of Sacred Theology this summer. Recipient of the first degree in the new program was Brother Alban Dooley, F.S.C., head of the Department of Religion at Manhattan College, New York. Brother Alban was in residence at Notre Dame for the last three summers and for all of the 1949-50 school year. His dissertation was entitled, "The Marriage Teachings of St. John Chrysostom." The new Sacred Theology program, offered at present only in the Summer Session, aims principally to prepare religion teachers for Catholic high schools and colleges. It is also designed to appeal to lay students who are looking for a deeper knowledge of the Faith.

THE EDUCATIONAL SYSTEM IN THE NETHERLANDS

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Part I

ORGANIZATION AND CONTROL

NATIONAL SYSTEM: PUBLIC AND PRIVATE

A characteristic feature of the Dutch educational system is that not only public education but also private education is national in the strict sense of the word. Public education is provided in public schools which are established, maintained, and controlled by the state, either directly or through one of its political subdivisions, such as a municipality or a township. Private education is provided in private schools which, though belonging to the national school system, are administered by a non-public or private body, such as an association of private individuals, an educational foundation, a parish, or a religious congregation. Private education is for the most part religious or denominational, being either Catholic, Protestant, or Jewish. Any group or organization of citizens, however, wishing to establish its own school and willing to fulfill the necessary government requirements, is entitled under the Dutch Constitution to support from public funds for the establishment and maintenance of such a school as long as the tenets of the group are not subversive to the state nor incompatible with accepted morals. With this single reservation, the Constitution provides for full recognition of private schools and also grants them financial support. The government does not interfere with the teaching of the principles on which private education is based, unless these are subversive or detrimental to morals. Moreover, the government finances private elementary education on a basis of parity with public education and subsidizes private secondary and higher education to a considerable extent.

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Because it is the common form of education throughout the nation, both in regard to the number of schools and the number of pupils enrolled, private education has an additional right to be considered national. It has been said, and with good reason, that in Holland private education is the rule and public education the exception. This is indeed true of elementary education, since the enrollment in private elementary schools outnumbers that in public elementary schools 2.56 to 1. At the secondary school level the ratio is less impressive, though favoring private education 1.1 to 1. The pendulum, however, swings in the opposite direction at the higher education level, the ratio being 6.3 to 1 in favor of public education. Public graduate schools enroll a considerably greater portion of the nation's youth than do private graduate schools.

Though the private elementary school is the most common type of elementary school in Holland, the administration of private schools presents a variety of patterns of control. According to national reports on elementary education in 1947, four different kinds of organization were in operation in the management of Catholic schools. Boards of trustees of parishes managed 1838 of these schools; 402 schools were managed by regional pastors assisted by a number of laymen; religious congregations directed 645 schools; and 88 schools were operated by associations of Catholic lay people.

THE BATTLE FOR EDUCATIONAL FREEDOM

The gratifying, present position of denominational education in Holland was reached after a century-long struggle. A historical sketch of the main phases of the fight may be of some value, particularly for purposes of comparison with conditions in other countries where a similar problem exists. In the Dutch controversy there were two main issues, namely, the liberty of denominational education versus state monopoly and financial equality of private and public schools. These two problems were solved in two successive periods of national history—the first in 1848 and the second in 1920, each after a prolonged conflict of several decades.

Before the French Revolution Calvinist autocracy which was in supreme command in Holland made itself felt in educational

matters. All schools were Protestant, and Catholic parents were left with the alternative, either of denying their children any scholastic advantage or of sending them to Protestant schools. When the French invaded Holland in 1795, their revolutionary device, "Liberté, Egalité, Fraternité," afforded Catholics liberty of public worship at least. This freedom, however, was in practice limited and certainly did not include liberty of education. The monopoly of education once enjoyed by the Protestants now passed on to the state, and this condition perdured also after the French were driven out of the country in 1813. Nobody was allowed to establish a school without a special license from the government, and, even when a license was granted, textbooks to be used in the school had to be approved by the public authorities. These authorities were practically all Protestant, even though the law declared that all public offices were open to any citizen regardless of his belief. Moreover, since rationalism grew ever stronger among the Protestants, education instead of being dominated by orthodox Protestantism, as before the Revolution, was now strongly influenced by rationalistic Protestantism. The Catholics from now on, however, were no longer mere outlaws and were in a position to fight back. Their first aim was to break the state monopoly of education and to secure liberty for denominational schools. Although they admitted the state's right to secure the best possible training for its young citizens, they denied that the state alone is the agency of education. They maintained that the child is not state property and insisted that the indisputable rights of the parents in the natural order and of the Church in the supernatural order to direct his education be recognized.

The battle was fought mainly in Parliament where the Catholics formed, it is true, a minority, but one which was closely united. Although for all practical purposes they stood alone, the Catholics won the first round in 1848. The education act of that year proclaimed freedom of education, and church authorities and associations of parents were permitted to establish their own schools. With this act state monopoly of education in Holland was broken.

After winning freedom for their schools the Catholics of Holland found themselves face to face with a new injustice,

not unlike that which Catholics in other countries have had to endure and still have to endure, that is, the support of public schools which they do not use. As taxpayers, the Netherlands Catholics after the act of 1848 had to pay for the public schools, while at the same time they were obliged to build and maintain their own schools which did not receive one penny of aid from the government. So, the next objective in the school fight was to obtain government support for denominational schools and eventually financial parity with public schools.

In the second phase of the struggle an interesting re-grouping of the fighting parties occurred. The Catholics no longer had to fight alone; they received vigorous help from the orthodox Protestants who had learned through bitter experience that public education, becoming gradually more rationalistic and in many instances atheistic, was irreconcilable with their principles. These Protestants had begun to establish their own schools and had felt the injustice of not only having to pay double for education, but also of having to pay for a type of education which they despised.

Hence, two political groups of orthodox Protestants joined hands with the Catholic political party and formed the so-called "Right Wing" of the Dutch Parliament against the "Left Wing" which was composed of liberal Protestants and later on the Socialists. The union of the "Right" was known as the "Coalition." Its main objective was financial parity in education. And, so vigorously did it fight for this objective that for many years the school question superseded all other political questions in Parliament and out of it.

The Coalition scored its first success in 1889 in the enactment of the Mackay Law whereby modest financial support was granted to private schools. And, even though grants under this law were increased in 1901, 1905, 1907, 1910, and 1912, the Right Wing never ceased to fight for the ultimate aim, parity. Finally, after many ups and downs, and after much deliberation and debate, the Left Wing capitulated, and in 1917 financial parity was guaranteed by Article 200 of the Constitution. It is pleasantly instructive, however, to note how politics played a role in settling the problem. Although they capitulated, not all the Left Wingers were inspired by lofty

motives of equity and justice. Some of the liberals had begun to send their children to private schools, because they no longer had a very high regard for the public schools where Socialist and Communist teachers grew ever more numerous. But, the main motive for acquiescing in the demands of the Right was purely political, particularly for the Socialists. They were aiming at a reorganization of political parties. They hoped that the Coalition block, based on religious principles and held together mainly by the common interest in the education fight, would fall apart, once the education question was solved. Then, they thought, Parliament could be re-grouped into two new wings on the basis of socio-economic principles, a conservative wing and a democratic wing. Tacitly they took for granted that in such a new organization of Parliament the powerful Catholic party would side for the most part with the democrats.

Anyway, whatever the motives may have been, opposition against parity dwindled rapidly. In December 1917, Parliament amended the Constitution by changing the article on education in such a way that financial parity became lawful. There was only one vote against approval of the amendment. Three years were required to work out the principles laid down in the new education article and to formulate them into working laws. On October 9, 1920, parity became the law of the land in a new Education Act, passed in Parliament with but three dissenting votes. The Act was made effective as of January 1, 1921. It provided for perfect financial parity with regard to elementary education and it opened the way for possible financial support of secondary education in the form of subsidies. Higher education is not mentioned in this Act, but on June 3, 1948, a law was enacted which grants subsidies to private institutions of university standing.

EFFECT OF PARITY

The remarkable results of parity for private education in Holland may be seen from Table 1 which presents the number of public and private elementary schools and the total enrollments of each type between 1889 and 1948. As was stated above, up to 1889 private schools were supported entirely by their patrons and gifts from private associations. After 1889,

when some government support was granted to private schools, their number and their enrollment increased. The enrollment of private schools in 1912 was nearly twice that of 1889, while the number of private schools increased nearly 70 per cent during these years. In 1920, when parity became the law, however, the majority of Dutch elementary school children still went to public school. But by 1944, 65 per cent of the elementary schools were private schools, and 71 per cent of the pupils enrolled at the elementary level were in private schools. The data for 1948 show that the number of public schools and their enrollment are still decreasing, while those of private schools are increasing. In 1948, 66 per cent of the schools were private, and private school enrollment was 72 per cent of the total.

TABLE 1

NUMBER OF PUBLIC AND PRIVATE ELEMENTARY SCHOOLS
AND ENROLLMENTS IN HOLLAND, 1889-1948

Year	Type of School	Number of Schools	Enrollment
1889	Public	2,959	454,926
	Private	1,252	188,052
1912	Public	3,313	566,868
	Private	2,121	365,887
1920	Public	3,474	564,573
	Private	2,474	454,017
1944	Public	2,790	378,669
	Private	5,295	926,807
1948	Public	2,748	370,016
	Private	5,458	949,578

The enormous increase of private elementary school enrollment over public school enrollment since the enactment of parity can be seen by comparing the per cent of the total elementary school enrollment enrolled in private schools in 1920 with that for 1944. Table 2 shows the per cents of the total enrollment enrolled in each type of school for these two years. In 1944, the private schools enrolled 26.42 per cent more of the total elementary school enrollment than in 1920, while the public schools enrolled 26.42 per cent less. For the private schools, this represents an increase of a quarter of the total elementary school enrollment in a quarter of a century.

TABLE 2

CHANGE IN TYPE OF SCHOOL ENROLLMENT, 1920 AND 1940,
EXPRESSED IN PER CENT OF TOTAL ENROLLMENT

Type of School	1920 Per Cent	1944 Per Cent	Change
Private	44.57	70.99	Gain 26.42
Public	55.43	29.01	Loss 26.42

The data of Table 2 show that parents have a definite preference for private schools over public schools when the financial handicap is lifted from the private school.

Within the sphere of private education itself, data for the years 1920 and 1948 show that the per cent of children attending private elementary schools enrolled in Catholic schools was greater in each year than the per cents enrolled in other types of private schools, and that Catholic schools made the greatest gain in the twenty-eight-year span. Table 3 presents the per cents of the total private school enrollment enrolled in each type of school for each year with the respective gains and losses. In 1948, Catholic schools enrolled 5.95 per cent more of the total private elementary school enrollment than in 1920, while Protestant schools enrolled 6.75 per cent less, and other types of private schools showed a slight gain of 0.80 per cent.

TABLE 3

CHANGE IN TYPE OF PRIVATE SCHOOL ENROLLMENT, 1920 AND 1948,
EXPRESSED IN PER CENT OF TOTAL PRIVATE ENROLLMENT

Type of School	1920 Per Cent	1948 Per Cent	Change
Catholic	54.28	60.23	Gain 5.95
Protestant	44.32	37.57	Loss 6.75
Others	1.40	2.20	Gain .80

RELIGIOUS GROUPS IN HOLLAND

Since religious groups play a very important role in the administration of the Dutch educational system, it will be helpful at this point before analyzing in detail the implications of education laws to describe briefly the religious composition of the country. The 1949 population of The Netherlands, whose

territory covers an area equal to one-seventeenth that of Texas, was ten million, or 635 person per square mile. Table 4 shows the religious distribution of the population for the years, 1930 and 1947. The largest single group in 1947 was the Catholic group, making up 38.5 per cent of the total population. Among the many Protestant sects, the most numerous single group in 1947 was the Dutch Reformed Church, numbering 2,988,261 members, or 31.03 per cent of the total population. The Jewish population shows a big drop between 1930 and 1947; this is largely an effect of the Nazi purge. An alarming phenomenon is the increase in the number of people who are affiliated with no religious group or who profess no religion at all.

TABLE 4

HOLLAND'S POPULATION IN 1930 AND 1947 DISTRIBUTED
ACCORDING TO RELIGIOUS DENOMINATIONS

Denomination	Number (1930)	Per Cent Tot. Pop.	Number (1947)	Per Cent Tot. Pop.
No. religion	1,144,578	14.43	1,641,296	17.04
Catholic	2,890,022	36.42	3,707,150	38.50
Protestant	3,650,180	45.99	4,091,733	42.50
Jewish	111,917	1.41	14,369	.15
Others	138,868	1.75	174,057	1.81
Total	7,935,565	100.00	9,628,605	100.00

FINANCIAL SUPPORT OF ELEMENTARY EDUCATION

The state and the municipalities provide financial support, equal in kind and amount, for both public and private elementary schools. It embraces costs for building construction, maintenance, and operation; for equipment and instructional materials; and for staff salaries. An explanation of the procedure by which a private school becomes part of the national system will give some idea of how financial support is secured and carried out.

As was stated above, the group desiring to establish the private school must furnish evidence of fulfillment of certain requirements set down by the government. These requirements are three: (1) the educational principles of the private school

must not be subversive to the welfare of the state nor incompatible with accepted morals; (2) a written petition containing the signatures of the parents and guardians of the school's prospective pupils whereby they signify their intention to send their children to the school must be submitted, the number of signatures needed being determined in proportion to the total population of the municipality in which the school is to be located; and (3) a declaration must be filed by the sponsoring group that it is prepared to deposit with the municipal treasurer a sum equal to 15 per cent of the construction and equipment costs of the building. This sum of 15 per cent of initial costs is required to insure the government against "loss" in building use due to a drop in enrollment. A similar security provision is required whenever an existing school is enlarged or repaired at government expense. When these three requirements are fulfilled, the municipal or township council in whose territory the school is to be located is bound by law to bear in full the cost of building and equipping the school. The sponsoring group is constituted a legal school board.

With regard to the selection of a builder, the newly constituted board may award the contract of construction to one of its own choice. To guarantee observance of building specifications, however, the municipal authorities reserve the right to demand a public tender of satisfactory construction from the board's contractor. If, on the other hand, the municipal authorities instead of providing for the construction of a new building for the private school offer the board an existing building which they consider unsatisfactory, the board may appeal to higher authority, even to the Crown. At all events, both parties, the board and the municipal authorities, must be given a fair deal.

After the school is built and equipped, the board of management is the legal owner. The municipality retains the 15 per cent security money for twenty years, paying interest on this sum annually at a rate of three to four per cent to the board. At the end of this twenty-year period, unless legal deductions have had to be made, the total security sum is returned to the board. If, however, for three consecutive years during the twenty-year period the enrollment of the school falls below

two-third (one-half, in some instances) the number of pupils required by law, a proportionate part of the security money lapses to the municipality. In making such deductions, however, the municipal authorities must make allowances for causes beyond the control of the board of management of the school.

Once the school is in operation, the municipality pays for maintenance expenses, such as heating, lighting, cleaning, repairs, new equipment, and new books, on a reimbursement basis, that is, it repays to the board what the board has spent on these items. The extent of these reimbursements is determined by what the municipality or township spends per pupil per year on these items in public schools. For example, if a town should expend an amount equivalent to fifty dollars per pupil per year in its public schools, it would be obliged to put at the disposal of the boards of its private schools an equal amount of money for each child in private school. Practice in this regard, however, is not marked with any great concern for fairness. Often, tricks of bookkeeping are used to lower the per pupil costs for maintenance in the public schools. Hence, the actual amounts turned over to private school boards frequently do not make up for what they have spent on maintenance.

Included in this operation and maintenance fund is the cost of books. Though the municipality pays for the books and other instructional materials used in the private school, the choice of books and materials to be used is made by the private school board. A typical example of Dutch concern for freedom in such matters is financial aid for the purchase of a crucifix for each classroom and of a reasonable number of religious statues and pictures for each school.

Whereas the municipality or township is responsible for the costs involved in constructing private elementary schools, in equipping them, and in maintaining them, the state pays the salaries of the teachers. Teacher salaries are the same in public schools and in private schools, and they are regulated by class size. Every month, the state advances the money from which the private school board pays the salaries. Pensions for teachers in private schools are regulated by the state in the same manner as for public school teachers.

It was mentioned above that private school boards must put up a security fund equal to 15 per cent of the cost of the building. A second security fund is required with regard to maintenance expenses and teachers' salaries. Under certain circumstances, it may happen that the municipality and the state give to the private school board more money than is needed for these items. So, both the municipality and the state require that the private school board post a bond as a guarantee of the return of any surplus funds. To facilitate the legal and financial transactions involved in such matters, a trust corporation of the Netherlands Roman Catholic School Council has been set up. All Catholic schools are affiliated to this trust corporation to which each school pays the fabulous annual fee of 2.5 guilders (about 60 cents in United States money).

Since the municipality bears the expense of both public and private elementary education, all school taxes go to the municipal treasury. The rate of school tax is the same for public and private education. The taxes are reasonable, being proportional to the parents' income tax. The poor are exempt from any school tax.

The Dutch method of school support should not be left without some consideration of the criticisms which are leveled against it. The old criticism that only the public school is in a position to educate youth to good citizenship has been thoroughly belied by the facts, as was borne out during the last war. Few would dare now to raise this obsolete objection, though one may hear it mentioned by Dutch-born Americans who have been out of Holland for the past thirty or forty years. The argument which public school advocates favor at present is one which may capture, so they hope, the imagination of the people. Denominational education, they claim, means duplication, and duplication means waste of money. They maintain that the government now has to duplicate practically everything in education; after building, equipping, and staffing the public schools, it has to bear the additional expense of building, equipping, and staffing denominational schools. How exaggerated this complaint is may be shown by some simple arithmetic.

The government has to supply educational facilities for the 1,200,000 Dutch elementary school pupils one way or the other. Taking 30 pupils as the average class size, salaries of 40,000 teachers have to be paid, and 40,000 classrooms have to be built and equipped. Now, from a purely financial standpoint, it makes little difference whether a certain number of these classrooms are put together in a building which bears the name "Roman Catholic School," or "Christian School," or "Public School." Though it is true that the organization of the 40,000 classrooms in several types of schools necessitates additional expense for extra facades, corridors, lavatories, etc., this additional expense is comparatively small. What counts is that the great majority of Dutch taxpayers show convincingly that they are willing to bear this extra expense to secure the kind of education for their children that they want. In a democracy, the majority decides; in Holland, the majority in favor of denominational schools is overwhelming. Moreover, the record shows that the advocates of denominational education are perfectly willing to make whatever sacrifices in educational expenditures are demanded by the financial condition of the country. Their cooperation with the government after the recent war showed this.

Before World War II, the annual budget of the Department of Education topped all government department budgets. Since the war, the picture has changed. The war caused an enormous increase in the national debt, and the amortization of that debt now consumes one-third of the country's expenditures. Moreover, the rebuilding of devastated areas has increased considerably the expenses of the Department of the Interior. The result is that the budget for education is about half what it was before the war. This cut has affected private schools just as much as it has affected public schools. Table 5 shows the relative per cents of the national budget expended on four major items in the years, 1940 and 1946.

TABLE 5

PER CENT OF NATIONAL BUDGET EXPENDED IN 1940 AND 1946
ON EDUCATIONAL, DEBT, DEFENSE, AND INTERIOR

Item	Per Cent of 1940 Budget	Per Cent of 1946 Budget
Education	20.0	10.6
National Debt	19.8	32.1
Defense	19.8	19.8
Interior	3.9	20.5

STATUS OF PRIVATE ELEMENTARY SCHOOL TEACHERS

The requirements for a teacher's certificate are the same for private school teachers as for public school teachers. Teachers for both types of schools must be trained in a teachers' college. The state allows teachers for private schools to receive their training in colleges of their respective denominations.

Teachers in public elementary schools are appointed by the municipal or township authorities. Teachers in denominational or other private schools are appointed by the private school boards in charge of the schools. These boards are completely free, as far as the state is concerned, in their choice of certified teachers. The state, however, fixes the number of teachers who may be appointed to a school according to the size of the enrollment. This rule applies to public and private schools alike. But, if local public school authorities appoint teachers to schools beyond the statutory number, the law allows local private schools to request an equal number of supernumeraries.

With regard to the appointment of teachers to Catholic schools, the Dutch Episcopacy has laid down some special and rather strict rules. The candidate must not only be a Catholic, but he must also have been trained in a Catholic college. A Catholic who has not had such training, however, may be appointed to a Catholic school, if he can prove that cogent reasons prevented him from attending a Catholic college. Another severe rule laid down by the Bishops is that a Catholic who teaches in a public school and who subsequently applies for a position in a Catholic school should be refused employment, unless he can prove that he took the job at the public

school only out of necessity and after he had tried in vain to be employed in a Catholic school. Finally, no teacher employed in a Catholic school may join a non-Catholic teachers' association. The results of these regulations are that there are very few Catholic teachers connected with the public schools and that practically all lay teachers in Catholic schools belong to the Catholic Teachers' Association.

Although teachers of denominational schools are in the service of private organizations and are not legally considered public servants, as are public school teachers, their position is as secure in law as that of public school teachers. When a teacher is appointed to a private school, a contract is made between him and the private school board. The law insists that in this contract the rights and duties of both parties be well defined, and that it contain the necessary legal protective provisions for the teacher. One of these provisions concerns dismissal of the teacher. The general rule is that a teacher may not be dismissed. If he requests a release, however, that is to be granted in accordance with the terms of his contract. Nevertheless, there are some peremptory grounds for dismissal which are recognized in law, as for instance, a decrease in the enrollment of a school to such an extent that the statutory number of teachers for that school is reduced. This is likely to happen in public schools as well as in private schools. When such a case arises, the teacher dismissed has the right to appeal to a special commission appointed according to law. This commission is made up of seven members, three of whom are appointed by the school board, three more appointed by the teachers' association, and the seventh member chosen by vote of the appointed six. This seventh member acts as chairman of the commission. In cases of dismissal of private school teachers, the commission must be composed of persons of the denomination of the school concerned. If the commission of appeal concurs in the dismissal, the teacher is entitled to half pay for the duration of his contract. The procedure for dismissal is the same for public and private school teachers.

Unlike the situation in American Catholic elementary schools, in the Dutch Catholic primary elementary schools lay teachers outnumber religious three to one. The Dutch primary ele-

mentary school embraces six years immediately above the kindergarten. Two higher grades are organized in what is called the "senior elementary school." Table 6 shows the distribution of lay and religious teachers in these schools.

TABLE 6
RELIGIOUS AND LAY TEACHERS IN
CATHOLIC PRIMARY SCHOOLS

Teachers	Men	Women	Total
Religious	1,191	3,495	4,686
Lay	5,927	5,397	11,324
Totals	7,118	8,892	16,010

Table 7 gives the civilian status of lay teachers in the Catholic primary schools. The majority of the men teachers are married, while all but a few of the women are single.

TABLE 7
CIVILIAN STATUS OF LAY TEACHERS
IN CATHOLIC PRIMARY SCHOOLS

Civilian Status	Men	Women	Total
Single	1,573	5,276	6,849
Married	4,306	83	4,389
Widowed	48	38	86
Totals	5,927	5,397	11,324

ADMINISTRATION AND SUPERVISION OF SCHOOLS

In each elementary school there is a principal who is responsible to the school board for the administration of the school. The board in turn reports to the city or town council. The councils report to the school managing bodies of the provinces, which bear the high-sounding name of "Deputed States." From here a report is made to the Minister of Education. The Minister is assisted by a council of education, composed of experts in educational matters. The council assembles once a week with the Minister for deliberation and to offer advice. The Minister exercises his supervisory function through a staff of school inspectors. There are three chief inspectors and

67 assistant inspectors, all of whom are appointed by the Queen. Their jurisdiction extends to both public and private schools. They have the right to investigate the moral and physical fitness of teachers, and the adequacy of buildings and classrooms. They must sign every school curriculum, and their approval is needed for any deviation from the daily schedule. They may not, however, interfere with the application of the principles of the philosophy of life underlying the educational program of denominational schools. Matters, such as appointment of teachers, choice of textbooks, content of religion courses, and integration of religious teaching with that of the physical and social sciences in Catholic schools, are outside their sphere of competence.

Each Catholic diocese has its own diocesan superintendent of schools. He is appointed by the Bishop of the diocese and is responsible for supervising the application of educational rules laid down by the Church. Once a year, he makes a report to the Bishop. In some dioceses, the superintendent is assisted by inspectors appointed to supervise schools in the several deaneries.

The Catholic Hierarchy has also established at The Hague the "Roman Catholic Office for Instruction and Education." This office is not administrative; its function is merely advisory. It serves as an agency for interpreting education laws for Catholic schools and as a mediator between Catholic school boards and the Department of Education. Publication of nation-wide statistics on Catholic education is also part of its service. *To be continued.*

HE HAD A NASTY LAUGH

EDWARD F. MOHLER*

One of the secondary biographers of Nicolo Machiavelli, preparing the story of the first modern exponent of political science, thought up an ingenious psychological yardstick. He divided all men into five categories according to the way they laughed. Some men laughed "h a h" and gave it all the power of their throats; some laughed "h o h" and brought the lungs into play; some laughed "h u h" and whipped the sound across the world with the beating of their diaphragms; others laughed "h e h" with not too much fun and just a touch of senility; a few laughed "h i h" cutting the air as with a knife and sending shivers down the hearers' spines. This last category, said Prezzolini, was the one which suited Machiavelli.

The time in which we live (is "live" a euphemism in this connection?) is compounded of the realism of some politicians and deception practiced as a black art. Charters that "never were" and independence for small nations; statesmen who did not go into office "to witness the dismemberment of empires;" millions of the young dried and aged in the heat of war; Quislings, Himmlers, Tojos, Hitlers and Stalins—such a mixture of ideas and their personifications arouses wonderment. How could so much erratic thinking and barbarous conduct have been crowded into a generation? What was once known as The World War is now being printed as World War I. There has seen a sequence; we did it again, hence World War II. This is, of course, an intriguing dodge quite like Machiavelli's "h i h - h i h - h i h" laugh. Men have been called fools and no doubt they are. But let us remember when the psalmist called men fools, he hoped that men would see their mistakes and avoid them in the future. When Machiavelli called men fools he meant men were all bad, had consciousness not conscience, and should do what whim and passion dictated.

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Niccolo Machiavelli, whose name in adjective form perpetuates at least one of the evils contained in his writings, loved pagan Rome and despised Christianity. He spent most of his life as an underpaid servant of his beloved Florence. He went often on diplomatic missions and sometimes paid the expenses from his own slender purse. The city of Florence was his mother and his sweetheart. Though betrayal was the pat business of everyday politics, Machiavelli was doubtless an Italian patriot. He served his fellow citizens far better than they deserved. Yet if we think in terms of what he wrote and the consequences flowing therefrom, he did his contemporaries and successors a serious disservice. He believed in effective government either democratic or dictatorial. He preferred the first but in any case he wanted effectiveness. Independence, he thought, could be coupled with impudence but never with virtue as distinguished from vice. Machiavelli repeatedly expressed admiration for the ancient Romans because they achieved dominion through organized will, organized by the exercise of brute force flowing out of healthy muscles. There could be no relenting until everything had been included in the scope of the state. The etatism of modern times is but a new name for an old practice which charmed Machiavelli.

The claim is often made that Niccolo Machiavelli's thoughts have been misinterpreted, that they do not mean what they seem to say, that a sympathetic interpretation would indicate the irony instead of the literalness of many passages. To some extent this may be true. Furthermore, say some of the moderns, Machiavelli was acting as a doctor, looking over his very sick patient, an exceedingly foetid age, to set down mercilessly all the corruption he saw. Again there is truth in such an explanation. But it is not so simple. Machiavelli had approximately the same view of Christianity that Gibbon offered later in *The Decline and Fall of the Roman Empire*. Christianity to Machiavelli was a vacuum, void and empty of deeds. In his *Discourses* he wrote:

Christianity makes us prize less highly the honor of the world and therefore makes us gentler and meeker. But the ancients looked upon honor as the highest good and were therefore bolder in their deeds. Their religion declared only those men blessed

who were splendid in the eyes of the world as leaders of armies and rulers of states. Christianity, on the other hand, distinguishes the humble and the lowly more than men of action. It considers the highest good to be humility, meekness and contempt of the things of the world. The old religion looked upon greatness of soul, bodily strength and all else that makes men brave, as the chief things to be desired.

Among the ancients the word "virtue" meant power of mind and body. It did not speak of the heart and the will. Good will meant being gracious to others for preferment, honor or conquest. Christianity promised peace on earth to men of good will, to those who would listen to its teachings and apply them to a way of life. The appeal meant that if all, masters and servants alike, gave their hearts to Him Who Is and not to themselves they might have those hearts back in peace and spiritual honor.

Niccolo Machiavelli did not appreciate that sort of religion. Quite rightfully the Church condemned the worldliness of his writings and enclosed it in the quarantine of the *Index*. The ideas escaped the quarantine and infected hundreds of "strong" men and women in subsequent ages. Honesty is not too difficult of attainment for most men, yet the statesmen used "treasons, stratagems and spoils" to mend broken things back to their own special form of usefulness. Strength and force were two steeds ready to carry man as high and as far as he wished to go. The driver used strength and skill; the steed did not stop though the hooves mashed the life from thousands.

Napoleon, strictly speaking no Frenchman, defied public and private enemies to be a strong man. The Church whose sacraments he had received and whose lessons he admired so long as they conformed to his concept of right, had to submit to him outwardly because of his strength. Catherine of Russia, no Russian at all but a German, would make Russia and herself great by any means no matter how foul. Hitler, no true German but an Austrian, from boyhood sought prominence, position and a sense of power. In *Mein Kampf* he tells he wanted to be someone. Much of Hitler's life is the story of the inability to achieve. Defeated and frustrated he espoused the oddest modern concept of government. Stalin, no Russian but a Georgian, espoused

murder, deception, false promises that he might be a "strong" man according to the way of Nicolo Machiavelli.

The last meaning of the Florentine is worse than the first. He may not have meant his case records of mankind to be shaped into a thesis on political science yet he did turn away from the one effective means of controlling men. He said it would be folly to accept the teachings of Christianity. He cannot escape blame for the "doctrine of strength" practiced by Elizabeth of England down to our very time. Worst of all the distressing confusion of thought emanating from the Renaissance political school reechoes the "hih-hih-hih" laugh of a nasty man at the follies of mankind. The laugh said and says that man is bad; that little can be expected of him; that Christianity weakens him; that no instrument save the strong right arm applied again and again to friend and foe can set the world right and keep it right.

During World War II and since we have seen too large a number of Machiavellian apprentices meeting strength with strength, force with force, deception with deception. World War II is not yet a matter of history. Its agonies have stretched out as nature herself, sensible old dame, shivered in suspicion and fear. We at the moment talk of enforcing the peace. Almost the only "virtue" possessed by the pagan ancients was force—and they lost it. We are overvaluing the same false concept and as we spend it we lose it. We plan to fight the peace and we shall lose that also. We have been entrapped by what Machiavelli taught or by what we think he taught. The "hih-hih-hih" laugh is nasty, evil, unwholesome. I prefer the psalmist's use of the word, fools, because the psalmist, who saw in his time what Machiavelli saw in the Renaissance, was an honest man. He wanted men to be honest even though he had to scold and threaten them. Machiavelli wanted men to be clever, successful, strong—to get things done externally and call it a day. The psalmist wanted men to get things done internally and call it an eternity.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

PERSONAL AND ENVIRONMENTAL FACTORS INFLUENCING ATTITUDES OF HIGH SCHOOL STUDENTS TOWARD MIXED MARRIAGE

by REV. HARRY F. HOOVER, PH.D.

In order to discover which personal and environmental factors influence and contribute most to the formation of high school students' attitudes toward mixed marriage, a questionnaire and attitude scale (constructed according to the Thurstone technique) were administered to four thousand students in Catholic high schools in eight dioceses.

From a statistical analysis of the data the following facts became evident:

Broad, general comparison showed that Catholic high school girls are more opposed to mixed marriage than are the boys; that class in school exerts little, if any, influence on mixed marriage attitudes; that the proportion of Catholics in the environment is a determining factor.

When more refined comparisons were made between various groups, sufficiently significant differences were discovered to prove that the following factors appreciably favor the formation of desirable attitudes on mixed marriage: (a) above-average achievement in school; (b) thorough knowledge of Church laws on marriage; (c) good Catholic home environment; (d) both parents of the student being Catholics.

It was also found that students attending coeducational, rather than "segregated," schools were more opposed to mixed marriage; whereas those who were "going steady" with a non-Catholic had the least desirable attitude.

When the data were matched on seven variables (found to be "influential") and then contrasted on the basis of an eighth

*A limited number of these published doctoral dissertations is available in the office of the Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C.

factor, significant results were obtained. The beneficial effect of a good Catholic home environment upon the formation of attitudes could still be measured. Among students from such an environment, those who had the higher (above average) I.Q. ratings attained significantly higher scores on the attitude scale. Finally, the "high" achievers, those doing better than average work in school, manifest a better attitude toward mixed marriage than do the average or the poor students.

CRITERIA FOR A SUPERVISOR'S EVALUATION OF INSTRUCTION IN SOCIAL STUDIES AND RELIGION IN CATHOLIC SECONDARY SCHOOLS FOR GIRLS

by SISTER MARY RICHARD RHODES, O.P., Ph.D.

The purpose of this study was to provide an instrument which would enable supervisors to translate the data gathered by observation, by interviews with teachers, by consultation with the principal, and by any other means, into an evaluation based upon Catholic principles. Apparently this step in the process of evaluation has not been treated in any published work.

The data for the study were collected as follows: (a) from information supplied by supervisors in answer to a questionnaire; (b) from study of the objectives of education appearing in educational literature, particularly that list formulated by the Policies Commission of the National Catholic Educational Association. A tentative list of criteria was formulated from the material collected and was submitted to supervisors in various parts of the country for jury appraisal. The original form of the criteria was retained or revised in accordance with the criticism received.

The following recommendations for the use of the criteria to the best advantage are made: (a) the criteria would be most useful to the supervisor as a means of summarizing her findings after all data concerning instruction had been gathered; (b) the teachers should be made acquainted with the criteria; (c) the rating of the results of instruction would be best attained by use of a five-point scale; (d) the forms for religion and the social studies may be used as a unit or in smaller sections, as the supervisor sees fit.

CHURCH-STATE RELATIONSHIPS IN
EDUCATION IN CALIFORNIA*by* REV. MARK JOSEPH HURLEY, PH.D.

Within a short time after the adoption of the first Constitution of California in 1849, the status of the churches, both Protestant and Catholic, in the field of education became the subject of controversy, and one which has persisted through the entire history of the State. It was the purpose of this dissertation to trace the evolution of this problem from 1846 when California was annexed by the United States until the present.

In 1850 the State recognized the equal rights and equivalent status of all schools whether public, private, or parochial. All schools shared in the public funds, and all were tax exempt. However, the administrators of the public schools and the majority of Protestant ministers opposed this arrangement as violating the so-called principle of the separation of church and state and succeeded in changing the laws so that by 1855 no funds were henceforth paid to church schools, and by 1868 all church schools were subject to property taxation.

The second Constitution of 1879 made constitutional the statutory laws which had been passed against the church schools. California became the only state in the Union to tax church schools. In 1900 Stanford University succeeded in effecting an exemption for itself from taxation; in 1914 the colleges and universities of the State also became tax exempt. But the efforts of the churches to bring about a similar exemption for secondary schools in 1926, and for both secondary and elementary schools in 1933 failed. In 1941 the legislators of California passed a permissive law granting bus transportation to pupils attending church schools, and in 1943 the released time plan of religious instruction for public school children.

The research materials for this study were obtained in the libraries and archives of colleges, universities, chancery offices, and religious houses in California, along the Atlantic Seaboard, and in Europe.

COLLEGE AND SECONDARY SCHOOL NOTES

CONSECRATION OF BISHOP McCORMICK

Bishop-designate, His Excellency, Most Rev. Patrick J. McCormick, rector of the Catholic University of America, will be consecrated titular bishop of Atenia and auxiliary bishop of the Archdiocese of Washington at ceremonies in the National Shrine of the Immaculate Conception at the University on September 21. His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, will be the consecrating prelate. The co-consecrators will be Their Excellencies, Most Rev. Patrick A. O'Boyle, archbishop of Washington, and Most Rev. Henry J. O'Brien, bishop of Hartford, Conn. The sermon will be preached by His Excellency, Most Rev. Michael F. Brady, bishop of Manchester, N.H. Following the ceremony, which will be attended by a distinguished group of dignitaries of the Church and friends of Bishop-designate McCormick, a luncheon will be held in the gymnasium on the campus. Rt. Rev. Msgr. Edward B. Jordan, vice rector of the University, is chairman of the committee on arrangements for the consecration.

His elevation to titular bishop of Atenia and auxiliary bishop of Washington will make no change in the Bishop-designate's status as rector of the University. As teacher and administrator, Bishop-designate McCormick has served the University for forty years. In recent years he has been honored with degrees by the University of Louvain, the University of Ottawa, and the University of Chile. Last year he was elected vice president of the Federation of Pontifical Universities at a meeting in Rome.

The see of Atenia of which Bishop-designate McCormick was made titular head by His Holiness, Pope Pius XII, on June 20 is an inactive see which was located in the province of Pisidia, now known as Kirili Kassaba, a city on Lake Kirili in southwestern Turkey. It was a suffragan see of Antioch in Pisidia

which became a colony of the Romans and, as recorded in the Acts of the Apostles, was visited by Saints Paul and Barnabas.

ST. BONAVENTURE COLLEGE RAISED TO UNIVERSITY

Very Rev. Juvenal Lalor, O.F.M., president of St. Bonaventure, has announced that in July the New York State Board of Regents amended the school's charter and changed its name from St. Bonaventure College to St. Bonaventure University. The school was founded in 1856 and incorporated March 1, 1875 as St. Bonaventure College. Conducted by the Order of Friars Minor, the institution's enrollment jumped from a pre-war normal of 475 to more than 2,200 students in the 1949-50 academic year. The new name gives more concrete expression to the widening scope of St. Bonaventure's educational activities and to its contributions to the advancement of learning and service to the Church and American society.

FOUR NEW BUILDINGS FOR MARYWOOD COLLEGE

An expansion program for Marywood College, Scranton, Pa., of over a million dollars was announced in August by Rev. Mother M. Marcella, I.H.M., superior general of the Sisters, Servants of the Immaculate Heart of Mary, and Sister M. Eugenia, I.H.M., college president. It is proposed to add four new buildings to the facilities of the college, which was founded in 1915. The new buildings are Alumnae Hall, a residence building which will nearly double existing residence facilities, a science building, an auditorium and fine arts building, and a field house. Alumnae Hall will contain more than ninety double student rooms, with additional facilities for prefects. There will be meeting rooms on the first floor. A feature of the science building will be a combination lecture hall and science auditorium equipped for movies. The proposed auditorium will seat 1,200. One wing of the field house will contain a modern swimming pool. Marywood is the first Catholic college in Pennsylvania founded for women and it has over 4,000 graduates. In contrast to the 34 young women enrolled in 1915, last year's enrollment reached 1,270.

CHRISTIAN BROTHERS' COLLEGES PLEDGED TO SUPPORT KOREAN CAMPAIGN

At the twelfth annual convention of the Christian Brothers Education Association held at La Salle College in Philadelphia during July, the five Christian Brothers' colleges in the United States were pledged to wholehearted support of the Government's decision to restrict Communist aggression in Korea. Brother G. Paul, F.S.C., La Salle president and general chairman of the convention, sent a telegram to this effect to President Truman. The delegates to the convention also discussed avenues for permanent re-establishment of armed forces training programs at the colleges and set up a liaison military affairs committee.

DRAFT NOT TO AFFECT COLLEGE ENROLLMENTS MUCH IN 1950-51

It is estimated that colleges will not feel the draft in full force until the 1951-52 school year. The second draft quota issued in July will up September calls for men from 20,000 to 100,000, but college officials believe that most students will be immune. Technically drafting starts with men 25 years of age and works downward. Many in the 24 and 25-year classes are exempted veterans of World War II. Most college students eligible for the draft are under 23, but by the time these are called they will have already registered for the fall term and will be deferred until the end of the academic year. Only full-time students, however, will be deferred.

Under the draft extension law signed by the President in July, the induction of college and high school students allows for the following deferments: (1) a college student satisfactorily pursuing a full-time course will not be inducted until the end of the academic year; (2) college students in advanced R.O.T.C. will be deferred; and (3) a high school student will be deferred until he is graduated, or until he reaches the age of 20, whichever is first.

FONTBONNE COLLEGE OFFERS MUSIC THERAPY DEGREE

A new program of study leading to the degree of Bachelor of Arts in Music Therapy is to be inaugurated this fall at Fontbonne College, conducted by the Sisters of St. Joseph in St. Louis. The work, distributed over the four years of college, includes courses in music, psychology, and sociology in addition to the basic courses for the arts degree. In the senior year an internship will be taken at St. Vincent's Sanitarium, St. Louis, under the direction of physicians of the Department of Neurology and Psychiatry of St. Louis University, of which Fontbonne is a corporate college. This degree will qualify the student to practice as a music therapist in neuro-psychiatric hospitals, thus assisting in the large numbers of their patients at the present time. The demand for music therapists is high, and the full collegiate program for educating them is given in a very small number of colleges in this country. The field of music therapy has been opened but recently and it offers wide opportunity not only for practical work, but also for investigation by students of psychology and physiology. Candidates for the profession should have some knowledge of music and an interest in psychological and sociological problems.

CATHOLIC UNIVERSITY PUBLISHES LAW REVIEW

The initial issue of the *Catholic University of America Law Review*, written and edited by graduates of the June class of the Law School and students still in school, was published by the Catholic University Press in July. A sixty-page volume with a foreward by Dr. Brendan F. Brown, dean of the Law School, and articles by 27 students and graduates, the *Law Review* will be issued twice yearly.

Plans are underway, according to Dr. Brown, to make the *Law Review* the official medium of publication of the St. Thomas More Society of America and the section on legal philosophy and government of the American Catholic Philosophical Association. Dr. Brown added that the *Review* would strive to combat secularism in the law and would strive through the publication of student case-notes and statute-notes to exemplify the

exercise of those logical and entirely intellectual skills which constitute the chief activity of the lawyer in government and in private practice. The first issue of the *Review* was made possible by funds donated by seventy sponsors and patrons among the alumni of the Law School and other friends. The annual subscription price has been set at \$2.00 for students and \$3.00 for others.

A CENTURY OF ENGLISH CATHOLIC TEACHER TRAINING

One of the outstanding centenaries of this year of English Catholic centenaries is that of St. Mary's Teachers Training College which was celebrated at Twickenham, near London, last May. St. Mary's was founded by Cardinal Wiseman in the year the Hierarchy was restored to England. It was his answer to the problem of an expanding Catholic education for which, at the time, he had few teachers and no training schools. With the aid of the Catholic Poor Schools Committee he created this training college at Hammersmith in west London, placing the Brothers of Christian Instruction in charge. From a nucleus of some dozen students the venture grew rapidly beyond the scope of the Brothers and it was taken over by Father Faber, superior in London of Cardinal Newman's Oratorians. Its progress was always impressive, winning high praise from Britain's Inspectors of Education. The poet, Matthew Arnold, who was one of them, said of it, "No training college surpasses Hammersmith in the progress made by the students during their two-year course." In 1889 Cardinal Vaughan gave the College into the care of the Vincentian Fathers, who have since been in control. In 1923, Hammersmith having long ceased to be semi-rural, the college was moved to a more salubrious district, and the historic estate of "Strawberry Hill," Twickenham, was bought. Twickenham is famous in English literary history as the home of Alexander Pope, one of the greatest English Catholic poets and satirists who died in 1744. The present home of St. Mary's is the famous "little Gothic castle" of Horace Walpole, son of Lord Oxford, a Prime Minister of Britain.

GEORGETOWN AND ST. LOUIS GET CANCER RESEARCH GRANTS

A \$9,974 grant to Georgetown University and a \$5,000 grant to St. Louis University for cancer research were made by the National Cancer Institute this summer. The grants are to assist medical and dental schools in coordinating and improving their cancer training for undergraduate students. Project director for the Georgetown research will be Dr. M. X. Sullivan. The St. Louis project will be under the direction of Dr. William H. Bauer.

NATIONAL SCIENTIFIC REGISTER PROJECT

Federal Security Administrator Oscar R. Ewing announced this summer the establishment of a National Scientific Register Project of the U. S. Office of Education. By agreement with the National Security Resources Board, the Office of Education has assumed responsibility for the establishment of a national roster of scientific personnel and will conduct inventories and make studies of the Nation's scientific manpower supply. James C. O'Brien, of the National Security Resources Board, has been named Director of the project.

Earl J. McGrath, U. S. Commissioner of Education, said that the Register Project will record and evaluate the competencies of the Nation's specially trained and highly skilled personnel in important scientific fields. It will report on the character and distribution of the national supply of manpower in the various scientific fields and will consider steps which might be taken to increase the numbers of highly skilled personnel in shortage areas. The Office of Education will cooperate with government agencies, educational institutions, and scientific organizations in both planning and carrying out necessary studies relating to the supply of scientific personnel in the United States.

2,739 AT ST. LOUIS SUMMER SESSION

A total of 2,739 students enrolled at St. Louis University during the first two sessions of summer school. The figure represents enrollment for the eight-week session which began June 5

and for the six-week session which began June 20; it does not include registration for the third session which began July 29. Of the total number, 2,138 attended classes in the six-week session, while 243 attended the eight-week session. Greatest enrollment was in the Graduate School, which had a total of 1,022. The breakdown in the other schools shows the College of Arts and Sciences, 770; the School of Commerce and Finance, 242; the School of Nursing, 267; the Institute of Technology, 80; the corporate and junior colleges, 248; and Parks College of Aeronautical Technology, 110.

MARQUETTE ESTABLISHES LIBRARY BOARD

A six member University Library Board intended to coordinate and integrate operation of the several libraries at Marquette University was recently established. Named director of libraries and executive secretary of the Board is Miss Mary K. Dempsey who has served as head of the University's general library since 1945. Miss Dempsey was associated with the New York public library system for 13 years prior to her appointment to Marquette. Chairman of the Board is Rev. Edward J. Drummond, S.J., Graduate School dean.

CATHOLIC HIGH SCHOOL ADDS AGRICULTURE

Courses in vocational agriculture will be inaugurated this fall at Xavier High School in Dyersville, Ia., according to Msgr. M. M. Hoffman, pastor of St. Francis Xavier Church there. Three instructors, educated at Iowa State College, will handle basic courses in agriculture and animal husbandry.

UNIVERSITY PROFESSORS HONORED

Rev. William H. Russell, head of the Department of Religious Education at the Catholic University of America, was named a domestic prelate with the title of Right Rev. Monsignor by His Holiness Pope Pius XII in July and invested by His Excellency Most Rev. Henry P. Rohlman, archbishop of Dubuque, at Loras College on August 9.

Rev. James E. Hayden, O.S.B., assistant professor of psychiatry at the Catholic University of America, was made a Dip-

lomite of the American Board of Psychiatry and Neurology of the American Medical Association this summer. This distinction is the highest professional honor for a psychiatrist. The Diplomate is granted only after careful scrutiny of the candidate's educational and experience background and also after a very rigorous examination by the Board of the American Medical Association.

Rev. Albert H. Poetker, S.J., former president of the University of Detroit, now at Xavier University in Cincinnati, was awarded an honorary doctor-of-laws degree in June by Wayne University in Detroit. Father Poetker's research speciality is in the field of infra-red spectroscopy and molecular structure.

Rev. Alphonse M. Schwitalla, S.J., renowned medical educator and dean emeritus of the St. Louis University School of Medicine, celebrated the golden jubilee of his entry into religious life on July 25. In 1948 Father Schwitalla became the first layman ever to receive the Certificate of Merit and Gold Medal of the American Medical Association "for outstanding effort for the public welfare on a national level."

FINANCIAL WOES DUE TO COLLEGE COMPETITION

According to a preliminary report published recently by the Commission on Financing Higher Education, formed last year under grants from the Carnegie and Rockefeller Foundations for the purpose of studying financial problems of colleges, competition among colleges is responsible for many of their financial troubles. The report is the result of a survey of 1,550 institutions of higher education. It indicates that (1) state institutions as well as private schools were having difficulty making ends meet, (2) much more is being spent on professional schools than on teachers colleges, (3) gifts and income from endowment are holding up well, but that (4) schools are wasting money on fancy projects in trying to keep up with one another.

ELEMENTARY SCHOOL NOTES

RELIGIOUS SCHOOL FOR MENTALLY RETARDED

As an initial step in a movement to provide religious instruction for mentally retarded children, Mrs. C. Robert Egry and the South Bend Division of the Fort Wayne Diocesan Council of Catholic Women organized this summer a school for 20 such youngsters at South Bend. When Mrs. Egry's plan was announced, many doubted the possibility of its success. Nevertheless, she and her lady assistants succeeded in teaching these unfortunate children enough religion to enable them to make their First Holy Communion. Besides this strictly religious outcome, the venture resulted in the children learning to recreate in groups and to practice good manners. The school, which was for children so retarded that they were not admitted to any regular school, was housed in St. Joseph's parish hall, South Bend. Technical aid was supplied by nearby St. Mary's College, and financial aid was given by local units of the National Council of Catholic Women. The school, which operated daily for five weeks during the summer, is to reopen in the fall for three hours each Saturday. The project is assured the cooperation of the newly-founded St. Joseph's County Council for Retarded Children which is instituting a daily non-sectarian school for mentally retarded boys and girls.

RELEASED TIME DECLARED LEGAL IN NEW YORK

A clear, positive and constructive decision on the legality of weekday religion classes for public school pupils in New York was handed down in July by Justice DiGiovanna of the New York Supreme Court. In dismissing a petition brought by two Brooklyn parents to halt released time classes in New York State, Justice DiGiovanna explained how the New York plan differs from the Champaign, Ill., program outlawed by the U. S. Supreme Court. The Justice outlined 12 points of difference: (1) New York State education laws provide for absence from school for religious observance; (2) religious training takes place outside public school buildings; (3) the place

of instruction is designated by the religious organization in cooperation with the parent; (4) no element of religious segregation is present; (5) school officials do not solicit or recruit pupils for religious instruction; (6) there is no supervision or approval of religious teachers or courses of instruction by public school officials; (7) the public school neither provides or distributes registration cards; (8) non-attending pupils stay in regular classrooms, continuing significant educational work; (9) no credit is given for attending religious classes; (10) public school officials do not handle problems involving truancy from religious education classes; (11) there is no promotion or publicizing of released-time programs by school officials; and (12) no public moneys are involved.

LUTHERAN SYNOD FOR AUXILIARY AID TO PAROCHIAL SCHOOLS

Delegates to the annual convention of the Missouri Synod Lutheran Church, held in Milwaukee during July, adopted the recommendation of the Synod's Board of Parish Education and passed a resolution favoring aid to parochial schools for auxiliary services, though they opposed direct aid to parochial schools. The report of the Board of Parish Education maintained that cooperation between church and state does not break the First Amendment to the Constitution and emphasized that the First Amendment only prohibited the Federal Government from creating by legislation a national church which would be given preferential treatment.

INFLUENCE OF RELIGIOUS CHARACTERS ON CHILDREN TODAY PRACTICALLY ZERO

In a study, reported in the July 22nd issue of *School and Society*, which compares the heroes and heroines of children of 50 years ago with those of children today, Lawrence A. Averill shows that while five per cent of the children of 1898 named Christ, one of the Apostles, a missionary, or churchman as an ideal, only three-fourths of one per cent did so in 1948. Mr. Averill's study was of 1,536 Massachusetts public school children, whose choices of heroes and heroines he compared with those of 1,440 children investigated by Estelle M.

Darrah in 1898. Seventy-eight per cent of the 1898 children chose as their ideals persons, including religious personages, who either were important in history or, as contemporary figures of the period, became important in history later; 12 per cent selected characters from literature, while 10 per cent chose relatives and acquaintances.

Today's children, according to Mr. Averill, are less influenced by the heroes of history, and apparently are totally unimpressed by religious heroes and the heroes of literature. Only 33 per cent of the children he studied named historical figures as ideals, and none desired to imitate characters from literature. Some of the high frequency choices of present day children, according to the report, are sports figures, 23 per cent; persons outstanding in a particular field of work, 19 per cent; and radio, movie or comic heroes, 14 per cent. Mr. Averill concludes that today's children tend to pass out of the mythical and romantic in their hero worship and bask rather in the full light cast by those living examples who achieve with muscle, brawn, and brain.

NEW AUDIO-VISUAL AIDS

"Kyoto Saturday Afternoon" is the third in a new series of mission movies produced under the sponsorship of the Maryknoll Fathers by World Horizon Films. In it Bing Crosby narrates the story of Father Leo J. Steinbach, Maryknoll Missioner, who feeds 1,200 families every week in Kyoto. It is the story of how Father Steinbach and 12 young men outdid the Communists in feeding and clothing the poor. Every Saturday afternoon 1,200 people stand in line outside St. Francis Xavier Church in Kyoto, and each receives a family-size basket of food and a package of clothes from the St. Vincent de Paul Society of the parish. For his work among the poor, Father Steinbach has been honored by mayors and civic leaders throughout the Kyoto area. Father Albert J. Nevins, M.M., wrote the script of "Kyoto Saturday Afternoon," and Father Joseph A. Hahn, M.M., shot the film in Japan. The first two pictures of the series, "The Miracle of Blue Cloud County" and "The Kind Down the Block," have been shown on more than half the television stations in the United States and have been used extensively by

schools. All three films are available for sale or loan from the Maryknoll Bookshelf, Maryknoll P.O., New York.

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The first motion picture ever to take the audience actually inside the Papal Palace and St. Peter's Basilica is ready for release by Catholic Visual Education, Inc., of New York City. This half-hour, 16mm. film, entitled "Inside the Vatican," was produced by Charles V. Martignoni and was personally filmed by Rev. Salvator M. Burgio, C.M., during his many visits to the Holy City. Through his position as Assistant to the Papal Master of Ceremonies, Father Burgio was able to film sections of the Vatican which had never before been filmed. The Holy Father himself has expressed approval of the film in a personal letter to Father Burgio which closes with the words, "His Holiness prays that it may be a means of making better known and loved this Eternal City which, as the See of Peter, is the center of the Christian world."

In addition to a visit to St. Peter's, this full-color film includes a tour through ancient and modern Rome, a trip through the Vatican Gardens, and a visit to the Vatican Library and Museum. It ends with the Solemn Papal Benediction, given by His Holiness Pope Pius XII from the balcony of St. Peter's.

The film is accompanied by an instructive commentary written by Paul O'Brien and spoken by the noted actor Emmett Rogers. The musical background was arranged by Charles J. Marino.

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Encyclopaedia Britannica Films, Inc., of Wilmette, Ill., has available for schools two new 16mm. sound films in full color, "Primitive Artists of Haiti" and "Insect Zoo." The first film, which explains and interprets the techniques of primitive painting in Haiti, was presented with a special certificate of merit by Canadian Prime Minister Louis S. St. Laurent on behalf of Canadian Film Awards. The film is intended for junior high school art and costs \$90 a print. It may be rented from any EBF's six rental libraries located in New York, Boston, Chicago, Atlanta, Dallas, and Pasadena at \$4 per day for the first three days and \$1 per day thereafter.

"Insect Zoo" is intended for use in primary grade classes in science, language arts, and reading. It gives microscopic and natural views of seven common insects which school children are likely to encounter during their daily life. The seven are a katydid, a cricket, a butterfly, a milkweedbug, a ladybird beetle, ants, and a praying mantis. A narrator explains the anatomical features which characterize insects in general and the specific differences in the seven types illustrated. Purchase and rental of the film are on the same terms as for the first film, and from the libraries mentioned above.

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The September issue of *Modern Photography* is featuring an exceptionally fine full color photograph of Pope Pius XII. The photograph measuring $8\frac{1}{4}$ by $10\frac{1}{4}$ inches is suitable for framing. Copies of *Modern Photography* may be obtained at newsstands or directly from 22 East 12th St., Cincinnati 10, Ohio.

SURVEY SHOWS NEED FOR ORGANIZED STUDY OF GRAMMAR

A recent survey of English programs offered in one-sixth of the California high schools by Dr. George Sensabaugh of Stanford University revealed that only 10 per cent presented an organized study of grammar in the required three years of English. Addition of new courses to the high school curriculum, Dr. Sensabaugh maintains, has necessitated a de-emphasis on grammar. Schools cannot do justice to essential subjects, as long as they continue filling up pupils' programs with courses, such as home economics, current events, and various kinds of shop courses. He added that to bring back systematical teaching of grammar to American schools public support is needed for the idea that clarity and logic are vital, and that the communication of high idealism, as found in great literature, is of major importance.

NEWS FROM THE FIELD

HUMAN RIGHTS AND EDUCATION, THEME OF 1951 NCEA CONVENTION

The forty-eighth annual convention of the National Catholic Educational Association, which will be held in the Cleveland Public Auditorium from March 27 to 30, 1951, will be built around the theme of "Human Rights and Education," the executive board of the association announced at a meeting held at St. Mary's Seminary, Cleveland, on July 20. Plans to attract some 10,000 educators from all parts of the United States, Canada, and other nations were discussed by the board and the convention planning committee. It will be the first time since 1923 that the NCEA has held its convention in Cleveland.

The board also announced that a selection committee has been named to recommend nominations for a president-general of the association to succeed the late Archbishop John T. McNicholas of Cincinnati. The selection committee will report at the next meeting of the board, which will be held in Atlantic City, N.J., on January 11 in conjunction with the sessions of the Association of American Colleges.

The board voted to advance the Minor Seminary Section to the status of a department, now making seven departments and two sections in the NCEA organization.

A "stand-by" committee was named by the board with instructions to take action on educational problems occasioned by a war emergency. The board also named a standing committee to study the problem of encouraging religious vocations so as to insure adequate staffs for Catholic educational institutions in connection with the present expanding Catholic school building programs.

600,000 ENROLLMENT INCREASE IN CATHOLIC SCHOOLS DUE BY '57-'58 PEAK, SURVEY SHOWS

Steady enrollment increases in Catholic elementary and high schools will boost school rolls by almost 600,000 students in the next eight years to an all-time peak of nearly three and a half

million in the 1957-58 school year, according to an estimate by the Education Department of the National Catholic Welfare Conference. These figures also indicate that close to a million additional students will be in Catholic schools in 1957-58 compared to the enrollment 20 years previously in 1937-38, a whopping 20-year increase of more than 40 per cent. While elementary school enrollment is expected to dip slightly in the 1958-59 school year and the two succeeding years, high school rolls will continue to rise right through the 1960-61 terminal year of the estimate. In that year high school enrollment will be 34 per cent higher than during the current school year. Total enrollment will climb steadily through 1957-58.

To cope with these gigantic increases, diocesan school systems which erected 201 new schools in the last year are continuing to expand still further, recent reports from widely spread areas show. A \$6,000,000 expansion is underway in the New Orleans Archdiocese, a \$1,281,420 expansion in the Rochester Diocese, and in the State of Wisconsin 30 new schools have been finished in the past year or will be shortly, while additions to many others have been built. In the Cleveland Diocese 10 new elementary schools will open this fall, and in the Denver see a building program to add 132 classrooms will be completed soon. New school openings have also been reported in the Philadelphia and Cincinnati Archdioceses and the Mobile Diocese, while many other projects are underway throughout the country.

Playing a large role in the enrollment increases is the fact that the percentage of the U. S. child population from 14-17 years attending Catholic secondary schools has almost doubled over the last five years, according to James E. Cummings of the NCWC Education Department. This factor has been noted by Archbishop Joseph F. Rummel of New Orleans in his own see, where he reports "a growing demand on the part of Catholic parents to have their children educated in Catholic schools." On a nationwide basis, Mr. Cummings finds that today 5.32 per cent of all children from 14-17 are attending Catholic secondary schools, while in 1935-36 the percentage was 2.98. During the same period, of all children from 5-13 years the percentage at-

tending Catholic elementary schools also rose, from 9.954 to 10.827.

"A persisting increase in these percentages is indicated by statistics of the U. S. Office of Education, which forecast that by the school year 1959-60 enrollment in non-public schools will constitute about 13.6 per cent of the total enrollments in elementary and secondary schools," Mr. Cummings noted. The U. S. Office of Education estimates that approximately 93 per cent of all non-public elementary school enrollments are accounted for by Catholic schools. This year, he reported, the Office of Education places the percentage of non-public school children at 21.1, compared with 9.3 per cent in 1926. These figures, Mr. Cummings said, are pretty much in line with NCWC statistics of the increased percentages attending Catholic schools.

"Obtaining enough teachers for the vast additional numbers of school children is one of the critical problems facing diocesan school superintendents," Mr. Cummings declared. "Their Bishops are meeting this with a two-pronged drive—to spur vocations in order to provide new religious teachers and to attract more laymen into the lay teaching field."

The peak figure of 3,427,134 Catholic school students in the 1957-58 school year will represent a 21 per cent increase, or 592,134 students, from this year's enrollment of approximately 2,850,000, according to NCWC Education Department figures. In the peak year elementary enrollment will reach 2,880,704, and it will decline to 2,715,328 in 1960-61. High school enrollment of 546,430 in the top year for total enrollment will continue to soar until it reaches 602,610 in 1960-61, when total enrollment will have edged down to 3,317,938.

During the 20 years from 1938 to 1958, Catholic school rolls will rise from 2,431,289 to 3,427,134, an increase of 995,845, the Education Department estimates. In the 10 years from 1938 to 1948 there was a 15-per-cent rise, to 2,878,637.

During the first 25 years of NCWC Department of Education surveys, from 1920-45, the number of students in Catholic schools rose a startling 44.9 per cent, almost 5 per cent more than the 20-year increase expected by the department from 1937-38 to

1957-58. The total number of students increased 889,005, and 1,948 new schools were constructed.

WIDER USE OF LAY TEACHERS NEEDED TO KEEP PACE WITH INCREASED SCHOOL ENROLLMENT

Increased enrollment in the New Orleans archdiocesan schools has necessitated wider use of lay teachers, it has been announced by Msgr. Henry C. Bezou, archdiocesan superintendent of schools. Monsignor Bezou said that last year there were 1,555 religious and 335 of the laity teaching in the schools—a 15 per cent increase in religious teachers in the past 10 years and an 80 per cent increase in lay teachers.

"Our enrollment has increased steadily over the decade," the Monsignor said, "and we have been able to provide an expanding faculty largely through the employment of lay teachers." The Monsignor added that the archdiocesan school building program has been keeping pace with the increase in enrollment. He said that during the last school year the enrollment was 55,443, a gain of 2,686 over the previous year. The enrollment covered 121 elementary and 44 high schools.

NEA TAKES ALL-OUT STAND AGAINST AID FOR NON-PUBLIC SCHOOLS

The National Education Association, at its annual convention held in St. Louis in July, came out in the open with an unequivocal stand against "all efforts to devote public funds to either the direct or the indirect support" of non-public schools. At the same time the convention rejected a plea to go on record favoring "that Federal aid for child welfare, to be administered by public officials, be made available to all children regardless of race, religion, or school attended."

In voting against aid for non-public schools, the delegates ignored a request by the chairman of the NEA legislative commission asking them to pass a broad resolution simply indorsing Federal aid for public education. Presumably, this would have allowed the legislative commission in its dealings with Congress to accept a compromise proposal for auxiliary school services to parochial school children.

William P. Robinson, Jr., Rhode Island delegate, warned after passage that the resolution meant "that our legislative commission would be compelled to block the enactment of any legislation which in any part would allow one penny of public funds to be used for non-public schools, even though this legislation would be most beneficial to public school teachers and their pupils."

Observers at the convention felt it had become crystal clear that the NEA would rather not have any aid to education at all, including welfare services to children directly, rather than have a dollar of aid go to parochial schools or to parochial school children.

With the new convention stand of the National Education Association, the whole public school profession is now on record against any kind of public aid to parochial school children, including school lunches. The NEA resolution is substantially the same as ones adopted by the National Council of Chief State School Officers and the American Association of School Administrators.

While the vote for the NEA resolution was overwhelming, the resolution was not adopted without dispute. A number of delegates denounced it bitterly, charging that teachers were allowing prejudice to interfere with the welfare of America's children, and maintained that as a result no Federal aid legislation would be enacted by Congress.

NON-CATHOLIC MEMBER OF BRITISH PARLIAMENT CALLS NON-STATE SUPPORT OF RELIGIOUS SCHOOLS DISGRACE

The August 19th issue of *America* reports that recently in advocating more state support for denominational schools in the House of Commons, L. M. Lever, non-Catholic Labor member of the British Parliament said:

It is a disgrace that ministers and priests should have to go cap in hand . . . to raise funds for what ought to be a state responsibility.

This is a burden which ought not to be borne when it is in regard to matters which are covered by the general system of education—domestic science, gymnasia and all those things which

the state would have had to provide in any event, assuming that the denomination had not taken the initiative and built its own schools.

NON-CATHOLIC REPLACES LESINSKI ON HOUSE EDUCATION AND LABOR COMMITTEE

Rep. Hugh B. Mitchell (D-Wash.) was named in July to the House Education and Labor Committee to fill the vacancy created by the death of Rep. Lesinski. According to the July 20th issue of *Educational Summary*, he is expected to line up with fellow Protestants, when controversies over extending assistance to parochial school reappear.

CATHOLIC EDUCATION IGNORED ON TWO NATIONAL COMMITTEES

No representation was given to Catholic education on two national educational committees appointed in July. One committee, composed of 25 educators, was organized for the purpose of advising the U. S. Commissioner of Education on how the U. S. Office of Education can be of more service to schools. The other committee, a five-member group to deal with the National Security Resources Board on problems of defense planning and the schools, was set up by 30 representatives of national school groups meeting in Washington. Monsignor Frederick G. Hochwalt, director of education for the National Catholic Welfare Conference, who represented Catholic education at the organizational meeting for the defense-planning committee, protested the lack of Catholic school representation on the five-member committee appointed.

MSGR. HOCHWALT TO RETURN TO JAPAN ON EDUCATION SURVEY

Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference, and four other prominent educators of the United States will return to Japan this fall to survey the results of recommendations they made for Japanese education four years ago. The returning group will be headed by Dr. George Stoddard, president of the University

of Illinois. Other members are Dr. Harold Benjamin of the University of Maryland, Dr. Willard E. Givens of the National Educational Association, and Mrs. Pearl Wanamaker, Washington State superintendent of public instruction. The group was invited to return by Gen. Douglas MacArthur who declared that the report the educators submitted on Japan's educational problems in 1946 was "a document of ideals high in democratic traditions."

DR. THOMAS JORDAN GETS FORDHAM POST

Dr. Thomas F. Jordan, head of the Department of Education of St. Vincent College, Latrobe, Pa., was appointed assistant dean of the Fordham University School of Education in July. He will supervise the graduate program and the general administrative phases of the school. Dr. Jordan is a graduate of the University of Scranton and of the Catholic University of America. He has taught at Catholic University, Niagara University, Xavier University in New Orleans, and Incarnate Word College, San Antonio.

CATHOLIC COLLEGE HEAD NAMED TO MASSACHUSETTS BOARD

Governor Paul A. Dever of Massachusetts announced in July the appointment of Rev. Francis J. Boland, C.S.C., president of Stonehill College in North Easton, Mass., as a member of the Massachusetts Board of Collegiate Authority. He succeeds Dr. Bancroft Beatly, president of Simmons College.

BOOK REVIEWS

PRINCIPLES OF JUVENILE DELINQUENCY by Clement S. Mihanovich.
Milwaukee: Bruce Publishing Co., 1950. Pp. xi + 138. \$2.00.

Catholic educators, as well as Catholic sociologists, should ever be grateful to Dr. Mihanovich, director of the Department of Sociology at St. Louis University, for the sensible treatment of a perplexing problem which this book offers. To some degree, the problem of juvenile delinquency is present in some form in every school. Moreover, the thought that some of its contributory factors may grow out of the conduct of the school itself doesn't shock any experienced teacher. Catholic school administrators and teachers who are aware of incipient tendencies toward delinquency among their charges and who usually are not provided with professional assistance in handling such cases will find this book of great value. The value to those who are unaware of any such tendencies in their schools will be even greater.

The book is intended primarily as a college text and as an aid to professional and lay workers in the field of juvenile delinquency. It aims at three things: (1) to describe systematically and scientifically the delinquent boy and girl, so that readers can discern the symptoms characteristic of oncoming antisocial behavior; (2) to present in detail the causes and contributory factors of youthful quasi-criminal and antilegal behavior; and (3) to offer a constructive and comprehensive program, aimed at safeguarding the youth of our nation. The presentation develops toward these three aims on a basis of sound Catholic philosophy.

The style of the book is clear, and its material is well organized for class purposes. The writer is ever conscious of the confusion that accompanies all-embracing theories, and in spite of the difficulties inherent in his topic always prefers to be simple rather than sensational.

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WAR OR PEACE by John Foster Dulles. New York: Macmillan Co., 1950. Pp. vi + 274. Paper, \$1.00; cloth, \$2.50.

Mr. John Foster Dulles needs no introduction. His book, which includes enough in the way of reminiscence about the years since 1944—when he became Governor Dewey's adviser and liaison with the Roosevelt foreign policy—to make it newsworthy, would never stand on its merits without the support of the author's reputation in the field of bipartisan foreign policy making. As an interpretation of current international affairs the book lacks sufficient depth; as a survey of these affairs as affecting the United States it is not broad enough. Yet it is timely, it makes out a good case for Republican contribution to foreign policy, and it is worthy to be listed with the best of current literature on 'Whither are we drifting?'

Mr. Dulles sees the Communist menace as primarily one of a propaganda nature, a mischievous policy of persuading the world that only the Soviet Union works for peace while the United States seeks another World War. He believes that the main arena in which Christians must contend with Soviet Russia is the United Nations. Therefore the United Nations must become truly comprehensive, embracing even Chinese Communists—if *de facto* they rule China—so that the battle for men's minds can take place fairly and openly. For him the realm of discussion, with consequent votes and publicity—one might add, as in a Presbyterian synod—is the place where faith and works join to support truth most effectively. Of course he would have this implemented by our own propaganda, by economic aid, regional pacts, and military assistance to our allies. Mr. Dulles is justifiably proud of his own contributions to the formulation of the supporting policies but he seeks to remind us to keep our efforts directed mainly to the persuasion of the world that we truly desire peace. Upon this theme he hangs fact, aphorism, and biblical quotation, with a bit of history here and there. Beginning with a chapter, 'Know Your Enemy,' which he correctly names Atheistic Communism, he elucidates fairly the dogma of the Stalinists and then proposes his remedy: Bend every effort, in every activity, to bring this dogma into the open where it will be seen for the monstrous denial of human dignity that it is. He feels that the UN has worked well to those pur-

pose so far, and makes some reasonable proposals to have the Charter amended so that it could be made still more effective to this end.

With all due respect for the author's sincerity of belief in the dignity of man, and the equally commendable zeal of the publishers to give the book wide distribution, it is no manual of survival; neither is it well adapted for classroom use in high schools as the Macmillan Company urges in a covering letter. The dogma of Stalinism requires a precise refutation which is to be found only in another dogma (cf. Pius XI on Atheistic Communism), and the events of this year may relegate the war of words to a subordinate position relative to the actual struggle for men's souls.

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TEACHING IN ELEMENTARY SCHOOL by Marie A. Mehl, Hubert H. Mills, and Harl R. Douglass. New York: Ronald Press Co., 1950. Pp. vii + 541. \$4.50.

This is a very comprehensive treatment of the problems of elementary school teaching and should serve well the purposes of students of elementary education as well as those of teachers in service. All that educational research up to now has found significant to elementary school instruction has been discretely gathered and intelligently organized within its pages. But, as nearly all writers for American public education, the authors seem afraid to give due recognition to the function of man's relationship with his God in his educational development. This relationship is alluded to indirectly in a "Teacher's Prayer" once throughout this long presentation.

The chapter headings are the usual ones found in textbooks dealing with principles of elementary school teaching. The distinctive values of the book are its completeness, its common-sense point of view, its clarity of style, its precise organization, and its attractive format. For each chapter there are a list of up-to-date references and a list of carefully chosen exercises

and review questions. Undoubtedly, it is one of the best books of its kind on the market.

JOSEPH A. GORHAM.

Department of Education,
The Catholic University.



ENGLISH IN ACTION by J. C. Tressler. 5th ed., 4 vols. Boston: D. C. Heath and Co., 1950. Pp. 498, 497, 495, 497. \$2.12, \$2.12, \$2.20, \$2.20.

This is a fine teaching tool, which is the best one can ask of a textbook. Material is organized according to the usual Tressler plan, a language activities section followed by a handbook. The language activities are sufficiently varied to provide for adjustment to individual differences and for different levels of competence within a class. Books Two and Four offer chapters on verse writing to challenge the talented, while Book Three presents the same kind of challenge for creative writing in its chapter on the short story. All language activities which usually find their way into a modern high school English program are included in the series: job getting, evaluation of mass media, understanding of self, etc. The composition section rightly emphasizes the need for careful observation and experience as preliminaries to student success in learning to write. A new feature of the handbook is continuity of exercises, which in each book of the series are based on one broad topic and so serve also as reading exercises.

The format of the books is especially helpful, with spacing, type, pictures, and cartoons designed to catch the eye of the visual minded student. In the functional letter writing chapter of each book, model letters are reproduced in manuscript form. Experience with all the major elements of the language arts should be the result, if this series is used with discrimination over a four-year course.

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West Catholic Girls High School,
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— BOOKS RECEIVED —

Educational

Barry, Colman J., O.S.B. *The Catholic University of America 1903-1909*. Washington, D.C.: The Catholic University of America Press. Pp. 298. Price, \$3.50.

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Dolch, Edward W. *Teaching Primary Reading*. Second ed. Champaign, Ill.: Garrard. Pp. 458. Price, \$3.00.

Dolch, Edward W. *Helping The Educationally Handicapped*. Champaign, Ill.: Garrard. Pp. 47. Price, \$0.50. (paper).

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